

THE HOLY SPIRIT IN MISSIONS

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THE HOLY SPIRIT IN MISSIONS

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THE HOLY SPIRIT IN MISSIONS

SIX LECTURES

BY

A. J. GORDON, D. D.

\\
AUTHOR OF

"IN CHRIST," "THE TWO-FOLD LIFE,"
"ECCE VENIT," ETC.



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PREFACE.

THE following Lectures form one of the courses on Foreign Missions, delivered at New Brunswick, N. J., before the Theological Seminary of the Reformed Church in America, in April, 1892, upon the

GRAVES FOUNDATION.

The author of these discourses is less inclined to call attention to his own work than to commend the wise and well-directed beneficence of the eminent Christian layman, Mr. Nathan F. Graves, of Syracuse, N. Y., who has provided for an annual presentation of this great theme before one of the theological schools of our country. May the blessing of God so rest upon his noble provision that it shall be the means of giving a constant and enduring impulse to the divine enterprise of the world's evangelization.

A. J. GORDON.

CLARENDON STREET CHURCH,
Boston, Jan. 23, 1893.

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LECTURE I.
THE HOLY SPIRIT'S PROGRAMME OF
MISSIONS.

"It is evident that the present dispensation under which we are is the dispensation of the Spirit, or of the Third Person of the Holy Trinity. To Him, in the divine economy, has been committed the office of applying the redemption of the Son to the souls of men by the vocation, justification, and salvation of the elect. We are therefore under the personal guidance of the Third Person as truly as the apostles were under the guidance of the Second."—

HENRY EDWARD MANNING.

I.

THE HOLY SPIRIT'S PROGRAMME OF MISSIONS.

IT is certainly reasonable and fitting that to the first council of the Christian Church should have been committed the complete programme of the world's redemption. In the report of that council, as recorded in the fifteenth chapter of the Acts of the Apostles, several expressions occur of deep significance. "*Known unto God are all His works from the beginning of the world*" is the strong declaration on which the authority of that report is based. God is no haphazard worker, adjusting His plans to the changing circumstances, modifying, revising, and reshaping as the exigencies may demand. His plan is from eternity to eternity. Jesus Christ is the Architect of the ages, according to that striking saying in the Epistle to the Hebrews: "*By whom also He made the ages.*" Each successive dispensation has its own peculiar character—as the issue of that which preceded

and the introduction to that which is to follow — and all the ages, according to a prearranged plan, lead on to the

“ One far off divine event
To which the whole creation moves.”

Another fact which appears in this record of the Acts is the presence and the presidency of the Holy Spirit in this council. Christ's promise concerning the Paraclete, “ I will send you another Comforter or Counsellor, that He may abide with you forever,” had been so literally fulfilled that His presence was now just as real and personal as that of any one of the apostles. “*It seemed good to the Holy Ghost, and to us,*” is the artless language in which the decision of the council is couched. Peter and Paul and James and Barnabas had been present in the assembly, but another and more august Person was there also—the Holy Spirit; “ the Executive of the Godhead,” as He has been called; the Convener and Administrator of the Christian Church, we may also fittingly name Him. He it was who dictated and revealed this programme of missions, and whose office it was to be henceforth to carry out its specifications unto the end of the ages. Let us glance for a moment

at this divine programme, as we would consult our guide-book before taking our start into an unexplored country.

“Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things.”

It would seem, according to the view of not a few thoughtful expositors, that this passage outlines two great stages of Gentile redemption: 1. An elective redemption following the rejection of Israel subsequent to Christ's first advent. 2. A universal redemption following the restoration of Israel in the latter days.

As some, however, regard this as too sweeping an inference to be drawn from this text, we would not rest our conclusion on it alone, but verify and interpret the words of James by those of two other members of this council — Paul and Peter — who

have elsewhere spoken by the Holy Ghost upon the same subject.

Paul, in his argument in the eleventh of Romans, beginning with the Jewish election, falls in with precisely the same outline as that which seems to be suggested by James; and Peter, in the second of Acts, dwelling on the conversion of Israel, makes that conversion the prerequisite to the final stage of universal blessing for the world. Now there is very general agreement among expositors as to the meaning of Paul and Peter; and so, as in the deciphering of the trilingual legend of the Rosetta stone the unknown inscription was interpreted by the two known ones, we are led to believe those correct in their view who find in James' address at the Jerusalem council the two great stages just named.¹

We are now in the first of these stages; and how shall we describe it? In a recent missionary address Dr. Richard S. Storrs characterizes the present age as "*the magnificent parenthesis of history, between the ascension and the second com-*

¹ This interpretation the reader will find admirably set forth in Professor Stifler's "Introduction to the Book of Acts," pp. 137-141.

ing of the Master in the heavens." Whether he intended it or not, the eminent preacher thus pronounces dogmatically upon one of the most interesting questions of missionary economy. Is the dispensation in which we are now living a parenthesis, or is it a complete chapter, at the termination of which the recording angel is to write *Finis*, amid the sounding of the last trump and the terrors of the last judgment? If we accept the verdict of the maturest biblical scholarship, the answer is overwhelmingly with Dr. Storrs that the present order is parenthetical, not final; preparatory, not ultimate.¹ And if we ask what are the events of divine history between which this parenthesis lies, we have only to refer to Paul's great dispensational discourse in the eleventh of Romans to find the most lucid answer.

Starting with the pathetic question, "I say then, hath God cast away His people?" the apostle reasons concerning the break which has occurred

¹ Professor Luthardt voices the most widely accepted doctrine of the last things when he declares that "the end" which is predicted to follow the world-wide preaching of the gospel is not coincident with the end of the world, but is the termination of the present dispensation of outgathering, which is to be followed by the millennial age of universal redemption.—*Last Things*, p. 129.

in Jewish history. Yonder stands one chapter in the glorious past; yonder stands another chapter in the yet glorious future. But between these two lies the awful gap of Israel's national rejection and judgment. And yet by the grace of God this gap is not a blank, but a pregnant parenthesis, at the close of which the main argument shall once more be taken up that it may move on to its sublime conclusion. Ask what occupies this parenthesis, and the answer is *Ecclesia*, the Church called out to constitute "one new man," the Body and Bride of Christ. When this Body is complete there is to be a resumption again of that ancient nation "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for evermore. Amen."¹ The chasm in Israel's history is only "until the *fulness*—the *πλήρωμα*—of the Gentiles be come in," which word is translated elsewhere, "*that which is put in to fill up.*"² Then the parenthesis of election gives way to the final chapters of universal redemption. "And so

¹ Rom. ix. 4, 5.² Matt. ix. 16.

all Israel shall be saved." What vast results to the Gentile nations are to follow this restoration is more than hinted at by those great questions of the apostle: "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, *how much more their fulness?*" "For if the casting away of them be the reconciling of the world, *what shall the receiving of them be, but life from the dead?*" (Rom. xi. 12, 15.)

This is the outline of Paul's scheme of redemption, and it will be apparent as we go on how the terms of our great missionary commission fit into it, verifying it and being verified by it.¹

I. In the first place our work of preaching the gospel to the heathen is spoken of as a witnessing. Our Lord says: "And this gospel of the kingdom shall be preached in all the *world for a witness unto all nations*, and then shall the end come" (Matt. xxiv. 14). And to this agree the words of the Pentecostal promise: "And ye shall receive power after that the Holy Ghost is come upon

¹ The successive stages in the order of redemption are thus stated by Rev. Hugh McNeil: "First a Jewish election, then a Gentile election; next the Jewish totality, then the Gentile totality."

you, and *ye shall be My witnesses* both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth " (Acts i. 8).

Now to witness to the world and to win the world are not necessarily coextensive undertakings; and when the Church shall have testified the gospel of the grace of God among all nations, it may be that multitudes will yet remain disobedient to the heavenly message. Therefore I boldly affirm that the Church has nowhere assigned to it the achievement of converting the world in this dispensation. Let none be offended at this statement, since I emphatically add that, though our task is not to bring all the world to Christ, our task is unquestionably to bring Christ to all the world. The theology of missions, like the theology of redemption, is Christo-centric; that is to say, we take our stand at the cross and move out to the uttermost parts of the earth, instead of grasping the uttermost parts of the earth that we may move them to Christ. Is not the difference between these two conceptions obvious? The tide of the world's desire is not towards Christ, but the tide of Christ's desire is towards the world; as it is written: "Who will have all men to be

saved." And shall we not move most strongly by going with the tide instead of going against it? It is remarkable that all the missionary predictions and commissions exhibit this Christo-centric order. "That repentance and remission of sins should be preached among all nations, *beginning at Jerusalem*"; at Jerusalem, where Christ was crucified and rose from the dead. "But tarry ye *in the city of Jerusalem* until ye be endued with power from on high" (Luke xxiv. 47, 49); in the city of Jerusalem, where the Spirit was given, and where Christ, entering into His Church through the indwelling of the Holy Ghost, had a kind of second incarnation in His mystical body.

Here is our point of departure. If we set before ourselves the task of bringing the world to Christ, we have all the unbelief and all the inertia and all the hostility of the world to resist us. If we do as we are bidden, carry Christ to all the world, we have all the impulse and might of His own life and love to carry us forward in our work. Here the principle holds true, *Teneo et Teneor*. Bear Christ to the heathen, and you will be borne by Christ, uplifted, strengthened, and divinely impelled in your work. Hence, observe the divine

order: not "Ye shall be witnesses *unto me*," as in our common version, but "Ye shall be *my witnesses*." We are not to stand in the world and testify to Christ, but stand in Christ and testify to the world. "God is my witness," writes the fervent apostle to the Gentiles, "how greatly I long after you all *in the heart of Jesus Christ*" (Phil. i. 8). Not philanthropy, the love of man, but philo-Christy, the love of Christ, constitutes the greatest missionary motive. The nearest way to the heart of our sorrowing humanity is through the heart of the Man of Sorrows. Therefore "Christ for the World" we accept as the true evangelical watchword, rather than "The World for Christ."

Not that we do not believe in the conversion of the world. Most emphatically do we affirm this hope. Christ cannot see of the travail of His soul and be satisfied; Scripture which cannot be broken will not be fulfilled till our Immanuel is acknowledged and worshipped "from sea to sea, and from the river unto the ends of the earth." The order and method of bringing in this divine result constitute the only question. There is such a thing as prophetic perspective, or rather, I may say, histor-

ical perspective, since prophecy is only history foretold, as history is but prophecy fulfilled. It is the failure to take account of this perspective which has created all the misapprehension on this point. The delectable mountains of universal righteousness and peace are clearly visible through the vistas of prophecy; but there is a valley, often unrecognized, lying between us and these; and until the dispensation of outgathering which constitutes this valley has been traversed, we cannot come to the land of Beulah and rejoice in the fulfilment of that ancient promise: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; *and all nations shall flow unto it*" (Is. ii. 2).

"O thou that tellest good tidings, get thee up into the high mountains." Morning by morning let the weary missionary obey this summons and refresh his soul with a vision of that time when "they shall not teach every man his neighbor, and every man his brother, saying, Know ye the Lord; for all shall know Him, from the least unto the greatest." But in this far-vision let not the vale of

witnessing and trial be overlooked. The Tempter took Jesus up "into an exceeding high mountain," and offered Him all the kingdoms of the world if He would worship him. Those kingdoms were His, according to the ancient covenant-promise of the Father; but the valley of His humiliation, with its cross and bloody sweat, lay between Him and the consummation of that promise. Christ could not be tempted to overlook that valley and accept the crown of universal dominion until He had first worn the crown of thorns. The Church has repeatedly failed where the Master stood firm, attempting to grasp the kingdom in the time of her humiliation. The Bride is not above the Bridegroom; as He had His appointed sufferings which He would not forego before He could come to His crown, so His Church is ordained "to fill up that which is behind of the afflictions of Christ for His body's sake, which is the Church," before she can come to her throne. The dispensation of witnessing must be finished before the dispensation of reigning can be ushered in. And we contend that the missionary will be stronger and more courageous to work by the divine schedule; to build with constant and patient reference to the

architecture of the ages, which is so clearly outlined in Scripture. One age came to an end at the first advent of Christ; another terminates with His second coming and His assumption of His kingdom; and a third ends at the close of the millennium and His surrender of His kingdom to the Father. These ages are

“The great world’s altar stairs
That slope through darkness up to God.”

By each successive stair redemption is carried upward to a higher level of blessing, and outward to a broader reach of grace, till the whole race shall be restored to paradisaal glory. Thus God moves slowly. Millenniums lie between His successive steps; and His servants have to follow Him “in the kingdom and patience of Jesus Christ.”

Though the phrase “preaching the gospel for a witness” is Christ’s, not man’s, many speak slightly of it, regarding such a conception of the missionary’s work as superficial, and utterly unworthy of an aggressive evangelism. If such witnessing were the all and the end of missionary endeavor, the charge would be reasonable. But

we regard it, on the contrary, as preparatory and introductory. It is believed by many intelligent students of Scripture that there will be an outpouring of the Spirit "upon all flesh" literally at the end of this age, as there was typically at the beginning. For the Scriptures distinctly affirm that it was "the first-fruits of the Spirit" which was given on the Day of Pentecost. Then the Holy Ghost was shed upon the representatives of "every nation under heaven." But after the first-fruits comes the harvest, when there shall be a universal effusion of the Spirit. Yet God does not send His Spirit directly upon the unbelieving world. Of the promised Paraclete Jesus says: "Whom the world cannot receive, because it seeth Him not, neither knoweth Him." As in the first giving of the Holy Ghost an elect and blood-sprinkled Church had been made ready to diffuse Him, so in the final great Pentecost. Witnessing churches must have been planted among all nations to constitute the vessels and receptacles of the Spirit — distributing centres, if we may say so, for the outflow of the Holy Ghost to the yet unsaved millions. In other words, the gospel must be in all the world and

among all nations before the stage can be reached for converting all the world and bringing in all nations.¹

II. According to the divine programme which we are expounding, the work of the present age is that of election as well as witnessing. "Simeon hath declared how God at the first did visit the Gentiles, *to take out of them a people for His name.*" This new departure in redemption had been revealed to Simon Peter by his vision at Joppa, and afterwards confirmed by the effusion of the Spirit upon the house of Cornelius. Some may pass by that house-top vision as a grotesque dream, but we are more inclined, with some of the old allegorists, to see in it a suggestive piece of divine symbolism. That vessel "as it had been a great sheet let down from heaven" filled with unclean animals of every kind, and then drawn up

¹ Professor Christlieb, in answering the question whether the aim of missions is "the conversion of individuals or the Christianizing of whole nations," replies that "it is not a question of selecting the one thing or the other, but of *taking the one thing after the other.*" He adds that the only sure and solid basis lies in the formation of individual churches as centres of new life and light from God — as fountain-heads; as "*well-rooms,*" as Bengal says, "of regenerating power for the whole people."—*Protestant Foreign Missions*, p. 66.

again into heaven — We would be careful not to read into Scripture what is not clearly there, but we may at least find therein a vivid tableau of the Gentile Church. On the Day of Pentecost the Church was let down from heaven. Within it were to be enclosed and cleansed those hitherto counted unclean, “aliens from the commonwealth of Israel, and strangers from the covenants of promise.” The outgathering and ingathering of such is now going on, and will continue until the number of elect Gentiles shall have been accomplished; then the Church will be taken up again into heaven, even at the appearing of the Lord in glory (1 Thess. iv. 17).

The saying that “on the Day of Pentecost the Church was let down from heaven” needs a word of explanation. That which the Scripture calls the *ecclesia* — the called out — is not simply a body of believers voluntarily associated together for the worship and service of God. Such a definition, though often heard, is quite inadequate. The Church is the body of Christ, composed of believing souls “begotten from above” and united in the Head through the Holy Ghost. However disciples may have associated themselves, there

could have been no Church, in the New Testament sense of that word, until Christ came down in the person of the Holy Ghost as the constituent centre of the Church. The first statement following the record of Peter's sermon of the Day of Pentecost is: "Then they that gladly received the word were baptized: and the same day *there were added* about three thousand souls" (Acts ii. 41). To whom were these added? The translators, in our common version, have inserted "*to them.*" But these words are not in the original; and it is not true that the first believers were added to the apostles under whose preaching they were converted. A later record in the Acts gives a fuller statement of this union: "And believers were *added to the Lord*" (Acts xi. 24). Here is the true principle of spiritual accretion. Jesus Christ is the first integer in the Church: He is the divine unit standing at the head of the column and giving value to all who are added, even as the numeral does to the figures placed at its right. Therefore, until Jesus Christ came down in the person of the Paraclete and took His place in the midst of His brethren, the Church did not begin. But so soon as He had done so, and even one or

two had been added to the Lord, then had the true *Ecclesia* been established; and from that time onward could the record continue: "And the Lord added *to the Church* daily such as should be saved" (Acts ii. 47).¹ And such addition will go on until the last disciple from both Jews and Gentiles shall have been gathered. Then will the Church be "caught up to meet the Lord in the air," and so be forever with the Lord (1 Thess. iv. 17). This is "the mystery which in other ages was not made known, . . . that the Gentiles should be fellow heirs and of the same body" with the Jews. This is the "*one new man*" in Christ made of both Jew and Gentile — a body not voluntarily associated, but sovereignly elected and indwelt by the Holy Ghost. As the gathering of the Church extends from advent to advent, so the method of that gathering — the election according to grace — obtains throughout this entire dispensation.

Let it not be thought that in emphasizing the doctrine of election we are taking pains to magnify a stern, and to many a repulsive, dogma of theology. It is the practical use of this principle

¹ The revised version reads: "And the Lord added *to them* day by day those that were being saved."

to which we desire to call attention. The first stage prescribed in the redemption programme is that of *elective outgathering*. Whenever in the history of missions men have ignored this and undertaken to establish Christianity by *universal ingathering*, it has proved utterly disastrous to the interests of spiritual religion. Roman Catholic Christianity on the one hand and Latitudinarian Christianity on the other have constantly grasped for the ultimate stage of redemption in the time of its preparatory stage; and with what result? Rome has made a drag-net of her sacraments, embracing whole nations at a single swoop and enclosing them in the Church; and the outcome of her missions has been that in Christianizing the Pagans she has paganized Christianity.

Rationalism with its dictum, "the Church is co-extensive with the human race," has practically repudiated the great commission, logically concluding that it is a superfluous task to seek to bring into the fold those who are not really outside the fold. In the light of centuries of Christian history, we boldly affirm that the principle of election contains both the secret and the safeguard of missionary success; for it binds us to labor for

that new birth of individual souls by which disciples are separated from the world, and defends us from that "multitudinism" by which the Church is submerged in the world.

Dr. Warneck, a high authority on missions, so fully recognizes this truth that, though making a guarded defence of "national Christianization," on the ground of the commission "make all nations My disciples," he yet concludes that the real work of the missionary is "the accomplishment of the divine decree of election, the saving of the little flock to which it is the pleasure of your heavenly Father to give the kingdom."¹

And yet it is necessary for us to enquire diligently concerning the real purpose of this divine outgathering from among the nations. Is election an end in itself, or is it a sovereign means to a yet higher end? Those who regard the present age as final, and yet hold by the orthodox doctrine of election, are logically shut up to the most hopeless pessimism. For, though coupling with

¹ "History of Protestant Missions," p. 51. The policy of Moravian missions is thus stated by Spangenberg: "We are convinced that it is not our calling to effect national conversions—that is, the introduction of whole nations into the Christian Church."

this doctrine its opposite—that of the world's conversion—they can show no evidence that the circle of election is broadening out into that of universal redemption. The facts as presented by an eminent authority, Rev. James Johnston, in his "Century of Missions," are most significant. He finds, upon careful investigation, that "*the heathen and Mohammedan population of the world is more by two hundred million than it was a hundred years ago; while the converts and their families do not amount to three million.*" "While we rejoice in the work accomplished by modern Christian missions," he says, "we mourn over the sad fact that *the increase of the heathen is numerically seventy times greater than that of the converts during the century of missions.*" What impression should the recital of such facts make upon us? Should it lead us to hang down our hands and to relax our endeavors before a hopeless task? No! It should rather move us to redouble our diligence to preach the gospel to every creature; and meanwhile to pray the more fervently to the Head of the Church "that it may please Thee shortly to accomplish the number of Thine elect, and to hasten Thy kingdom." We can but be-

lieve, from many hints and analogies of Scripture, that election is a kind of divine conscription for the army of Immanuel; and that when this army shall have been completed the Lord will take personal command of it, and with it march forth to the final conquest of the nations. Most vividly does the Apocalypse picture to us the final scene. The marriage of the Lamb has come. The Bride is presented to the Bridegroom "in fine linen, clean and white, which is the righteousness of saints"; with Him she now becomes a warrior: "*And the armies in heaven followed Him upon white horses, clothed in fine linen, white and clean.* And out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron." ¹

Here is a kind of dramatic exposition of the second Psalm. The words of that Psalm—"Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession"—are constantly quoted as a prophecy of final missionary triumph in the conversion of the whole world to Christ. But the refrain which immediately breaks in—"Thou

¹ Rev. xix. 7, 14.

shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel"—sounds strangely if this be a description of the conversion of the nations through the peaceful conquests of the gospel. In the Apocalypse we behold the enacted exposition of this prophecy. It is the glorified Church, in association with a returning Lord, who now fulfils these words of the psalmist. Judgment has succeeded to evangelization; the Church as a Warrior-Bride goes forth with Him who in blood-sprinkled garments now bears His royal title of "King of kings, and Lord of lords." But it is "*the sword of His mouth*" by which the nations are brought into final subjection. To the end we believe "the Sword of the Spirit, which is the Word of God," will be Jehovah's all-conquering weapon.

We cannot but believe that there is a plain and scriptural reconciliation between those whose hope is the world's conversion and those who look only for a Gentile outgathering in the present dispensation. The world's conversion is predicted and pledged in multitudes of inspired texts. We only hold that this stage of redemption cannot be reached until the previous stage of world-wide

witnessing and election shall have terminated at "the end of the age." Then will our glorified Lord take unto Him His great power and reign, and then only will be given unto Him the uttermost parts of the earth for His possession.

There is occasion, therefore, for unspeakable hope and rejoicing. The river is narrow, but it leads to the sea: election is restricted, but it is the precursor to universal redemption. It is delusion to say that the river is itself the sea—that is, that election and universal salvation are identical. On the other hand, it is disheartening to recognize this river *only* as they seem to do, who see in election the end and consummation of sovereign grace. Fret not at the narrow banks, which as yet hem in the gospel's triumphs, so that the true Church of this dispensation seems but a little silvery stream flowing through the nations rather than an all-embracing sea compassing them about; but also fail not sometimes to ascend into the heights of prophecy, where the stream can be seen pouring into the sea.

A now venerable missionary whose life has been nobly devoted to the work of the gospel in the East thus describes an incident in his own

experience: "We once climbed to a mountain summit in the western Ghats in search of the source of the Godavari, one of the greater rivers of India. We came at last to a spot where some drops were trickling, but so few that for two or three seconds we held the whole stream in the hollow of our hand. We then, with the eye, traced the descending rill and saw it gradually broaden. We followed it in thought as it flowed eastward towards the Bay of Bengal, while 'with pomp of waters unwithstood' it expanded and expanded until it became capable of fertilizing ten thousands of acres that would otherwise have remained forever barren. Even so have we sought to trace from its almost imperceptible commencement the stream of modern missionary effort. How vast the change both at home and abroad! And yet all that we yet witness is but the commencement. For the blessed stream rolls on and will roll on, ever broadening and deepening as it flows, causing the wilderness and solitary place to be glad, and the desert to rejoice and blossom as the rose." ¹

¹ "Foreign Missions of the Protestant Churches," by J. Murray Mitchell, LL.D., pp. 30, 31.

Most true and inspiring is this picture! But it is not complete. The work of delivering men "from this present evil age" seems to many nearly done, and already they have "tasted the powers of the age to come." From their elevated outlook not a few can not only trace the ever broadening river, but they can descry its outlook so that, like the soldiers of Xenophon, they are crying, *θαλάσση, θαλάσση*—"The sea! The sea!" And the inner witness answers to the outward vision,

"A solemn murmur in the soul
Tells of the age to be,
As travellers hear the ocean roll
Before they reach the sea."

Soon the narrow stream shall reach the great and wide ocean; soon that which is in part shall be done away and that which is perfect shall have come, when "*the earth shall be full of the knowledge of the Lord as the waters cover the sea.*"

LECTURE II.

THE HOLY SPIRIT'S PREPARATION IN
MISSIONS.

"If we were commanded to erect to the Holy Spirit a temple of wood and stone, forasmuch as God is the sole object of worship, it would be a clear proof of His divinity. How much clearer, then, is the proof now that we are commanded not to erect one, but to be ourselves His temples."—AUGUSTINE.

"He dwelleth in the souls of Christian people, whereby they are no longer in the simple natural state in which they were born, but in a new and supernatural state. In this indwelling and in all the great things that belong to it consists the operation whereby mankind lost in Adam are restored in Christ."—MOBERLY, "ADMINISTRATION OF THE SPIRIT."

II.

THE HOLY SPIRIT'S PREPARATION IN MISSIONS.

“THE history of modern missions,” it has been well said, “is but a continuation of the Acts of the Apostles.” And what is the Acts of the Apostles but the first chapter of the history of the Holy Spirit in the Church? Have not the later chapters of that history been constantly unfolding, and have they not been substantially identical with the first? And would not this identity be apparent if only we had the record of it written down by an inspired pen? I verily believe so. And it will be the aim of this lecture to show how precisely the same preparation and inspiration have been given by the Holy Spirit for modern missions as were provided for primitive missions.

If we turn to the latest edition of the great commission, as recorded in Acts i. 8, we find the order of events to be :

First, the coming down of the Spirit: "*But ye shall receive power after that the Holy Ghost is come upon you;*" and second, the going forth of the evangelists: "*And ye shall be witnesses unto me in Jerusalem, and in Samaria, and unto the uttermost part of the earth.*"

As this was the order in the commission, so it proved to be the order in the actual history of the Church. In the same paragraph which tells us that the disciples "were all filled with the Holy Ghost" is the statement that "they began to speak with other tongues as the Spirit gave them utterance," addressing men "*out of every nation under heaven*"; and a little further on we read that the disciples "went everywhere, preaching the Word."

The history of later missions has been, in this respect, the repeated facsimile of this history of apostolic missions. We need not rehearse what is familiar to every reader of history — the story of the gradual decline of evangelical missions subsequent to the enthronement of the Church under Constantine. But we would recall the fact that whenever, in any century, whether in a single heart or in a company of believers, there has been

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a fresh effusion of the Spirit, there has followed inevitably a fresh endeavor in the work of evangelizing the world.

The Catholic Church writes in the muster-roll of her illustrious missionaries the name of Ulfilas, the apostle to the Goths in the fourth century, and Xavier, the missionary to the East in the sixteenth century. But how great the gulf between these two men! The one was a disciple of the Holy Ghost, who, relying on the Spirit in the Word for converting men to Christ, put the Bible into the barbarous tongue of his people, that they might be begotten again by the word of truth; the other was the soldier of a hierarchy, seeking to make conquests by means of carnal ordinances, and never giving the Scriptures to those to whom he went — showing how utterly at the period of the Reformation apostolic missions had died out from the orthodox Roman Church.

But standing midway between these two, we select one of the greatest missionaries of any age as an illustration of our statement made a moment ago.

In Columba of the sixth century, the apostle to the Scots, we find a missionary after the apos-

tolic school. A reformer before the Reformation, some might call him, seeing how vigorously he broke from the growing errors of the Bishop of Rome. We prefer to call him an apostle after the apostles, observing how literally he reproduced the traits of primitive piety. The Holy Spirit in the Word was his great reliance for transforming the savage hearts to which he ministered; and the Holy Spirit in his own heart was his great resource for making him an effective preacher of the Word. Wonderful man! What a transfigured life he led on his little sea-girt Patmos of Iona! His biographer Adamnan says of him that "he was angelic in appearance, graceful in speech, holy in work, with talents of the highest order, and of consummate prudence. So incessantly was he engaged night and day in the unwearied exercise of fasting and watching, that the burden of each of these exercises would seem beyond the power of endurance. And still in all these he was beloved by all; for a holy joy ever beaming in his face revealed the joy and gladness with which the Holy Spirit filled his inmost soul."

As on a summer's day four years ago I stood

amid the ruins of his monastery at Iona, it seemed to me to be the most sacred spot in northern Europe. From that little rocky and barren island he evangelized all Scotia, and won its savage people to Christ. If Scotland owes an incalculable debt to Knox for reforming Christianity in her land, what does she not owe to Columba for planting it there, and for planting it so firmly? No Christian, Catholic or Protestant, can withhold admiration from Francis Xavier for the consuming zeal and marvellous consecration which marked his missionary career in India and in China. But because Xavier trusted in sacraments instead of the Scriptures, in ecclesiastical rites instead of spiritual regeneration, he left almost no permanent results from his prodigious sacrifices and toils; so that his own co-laborers have to confess that only a few years were necessary to obliterate, for the most part, the results of his work.¹

¹ While speaking thus of Xavier's missionary methods, let us accord the utmost reverence to the man himself, and let us remember his passionate cry: "It often comes into my mind to go round all the universities of Europe crying like a madman to all the learned men whose learning is greater than their charity, 'Ah, what a multitude of souls is through your fault shut out of heaven!'"

But with Columba it was exactly the opposite. The "Man of God" and the "Word of God"—these were the agent and the instrument of his missionary conquest. The Man of God filled with the Holy Ghost, and the Word of God animated with the inspiring Spirit—trusting in these divinely appointed agencies for evangelizing the world, the results of Columba's ministry were prodigious, so that the historian of missions does not exaggerate when he writes: "To this one man the world owes it, that not only the name Scot, but the whole character and results which that name has since implied, was given to the people of north Britain." ¹

In passing over that long and dreary stretch of history which we call "the middle ages," in which the Catholic Church had almost entirely merged the idea of evangelical missions into that of ecclesiastical conquest by means of arms and diplomacy and persecution, it is grateful to note here and there illustrations of the renewal of primitive apostolic zeal for preaching the gospel to the heathen. We select one example from the thirteenth century—Raymund Lull—who in 1292 became

¹ Smith's "Short History of Missions," p. 66.

the first missionary to the Mohammedans, a missionary of the primitive, but then almost obsolete, school.

First, we observe the revival of the Day of Pentecost in the heart of this young noble. Visited by a gracious effusion of the Spirit, he was brought into a heart-experience so profound and truly evangelical that, as written out by himself, it has been fittingly compared to Bunyan's "Grace Abounding." Then followed the Pentecostal impulse, which he literally repeated, of selling all his possessions and goods, and parting them to all men as every man had need; and with this surrender of his property, the most absolute consecration of his person to the Lord Jesus. Hear his pathetic prayer of self-dedication: "To Thee, O Lord God, I offer myself, my children, and all that I possess. May it please Thee who did so humble Thyself to the death of the cross to condescend to accept all that I give Thee, that I, and my wife and my children, may be Thy lowly servants."

We are not surprised that, following this self-consecration, there should immediately be observed an outbreak of fervent missionary zeal.

This zeal expressed itself in earnest prayers for a restoration of the primitive spirit in the Church, that her ministers might have the impulse to go forth into heathen lands as witnesses to the death and resurrection of Christ; and as he prayed he pondered deep plans in his heart "for the formation of institutions in order to learn various languages and to be able to preach to unbelievers." Thus centuries before Carey we find the missionary idea revived in one noble heart, and that the heart of a man so zealous, and so great in his intellectual endowments, that, had he found a Church to second him, or an age responsive to his appeals, he might have made the fourteenth century what the nineteenth has been—the "century of missions."

We have not time to trace the ardent, impulsive, heroic career of this mighty man of God—a missionary than whom the Christian centuries have not produced a greater. He chose for the objects of his labors a people among whom conversion meant death; and after the most unsparing toils for their salvation, he was stoned, like Stephen, and so met his death. We have cited him as an example of our statement that, whenever in a single heart or in a Christian community there is an

effusion of the Pentecostal Spirit, there will be a fresh outburst of missionary zeal. The life and writings of Raymund Lull are worthy the study of every Christian student; and his memorable words may serve as a fitting motto for us all: "*He who loves not lives not; and he who lives in Christ cannot die.*"

The nineteenth century we rightly call the "century of missions." But let us not suppose that the Church arose at a bound out of the mediæval and post-reformation sluggishness concerning the Great Commission into the high evangelical achievements of the present age. The eighteenth century was the stepping-stone to the nineteenth, and Schwartz and Ziegenbalg were the forerunners of Carey and Judson. And the seventeenth century was the preparation for the eighteenth, and Baron von Welz was the forerunner of Schwartz and Plütschau — Von Welz, who was so mastered by the missionary idea that, after pleading pathetically, but in vain, with the Lutheran Church to give the gospel to the heathen, he renounced his title¹ and his estates and

¹ Hear Von Welz's noble vindication of his renunciation of his title: "What to me is the title 'well-born' when I am one

gave himself, going at his own charges to Dutch Guinea, where he soon filled a lonely missionary grave.

Now what I wish to emphasize is the fact that the missionary movement in all the centuries has been born out of a powerful spiritual revival in Christian hearts. "Pietism" is the name by which that revival was known in the eighteenth century: "Methodism" is the name by which it came to be known in the nineteenth century. Franke and Spener were the most conspicuous promoters of the Pietist movement in the Lutheran Church of the eighteenth century, as Wesley and Whitfield were of the movement which culminated in the nineteenth century. As dear as are their names to us who in these days have studied their lives and writings, so odious were those names to the churchmen of their generation. Primitive piety revived always means primitive persecution revived. But what a work for the world they

born again in Christ? What to me is the title 'lord' when I desire to be a servant of Christ? What to me to be called 'your grace' when I have need of God's grace, help, and succor? All these vanities I will away with, and everything besides I will lay at the feet of Jesus, my dearest Lord, that I may have no hindrance in serving Him aright."

always do who reopen the ancient springs of Christianity, clearing out the sediment with which its fountains have become clogged, and finding new channels for its outflow to humanity.

Hermann Franke, professor of theology in Halle, did not originally undertake a missionary movement; but "as a highly qualified teacher," says one, "he awakened in those who came in contact with him a spirit of absolute devotedness to the kingdom of God such as he himself possessed in the highest degree. This spirit made them ready to go wherever they were needed. Thus it was perfectly natural that he appointed missionaries, that he became their counsellor, and procured for them at home a praying and a giving constituency."

Spener at Berlin was chiefly bent on restoring life to the dead Christianity and barren orthodoxy of his generation. He was hated by formal Christians with a hatred that seems to us unaccountable as we read of it to-day; but we believe he was a man greatly beloved of God. And because he lived so near to the heart of the Man of Sorrows he came near to the heart of our sorrowing humanity, and yearned with intense desire for the salvation of a lost world.

Read the following from his pen: "It is incumbent on the whole Church, and she must not be deficient either in zeal, or in labor, or in money, that the poor heathen and unbelievers may be attended to. Why will the Church renounce the right which she has to all the world? If she maintains this right, why does she not do all in her power to obtain actual possession? We cannot say that God has refused such help and grace to such poor people. Why, then, should we not strive to make them partakers of that which no one will maintain to be denied them by divine compassion?" The appeal from which these sentences are taken sounds like a leaf from the famous sermon of Carey, out of which we say the era of modern missions was born.

What omnipotence there is in spiritual life! Pietism, Mysticism, Puritanism, Methodism, Brethrenism, Stundism, and I know not what others, are the names given in derision to those renewals of Pentecost, those revivals of primitive spirituality which have repeatedly appeared in the Church of Christ. As bitterly as men have derided these movements, so richly has God owned them.

What tremendous vitality there must have been

in the Pietist movement in Germany when a high authority in missionary history pronounces Philip James Spener to be the spiritual father of the Danish Halle Mission, and August Hermann Franke, through Zinzendorf, to be the father of the Moravian missions — the greatest evangelizing movement, in some respects, in the history of the Church.

In order to show more specifically the action of the Holy Spirit in inaugurating great missionary eras, let us trace the lives of a few of the leaders in the eighteenth-century and in the nineteenth-century movements.

In a humble cottage in the little Saxon town of Pulsnitz, near Dresden, just about the close of the seventeenth century, a Christian mother had gathered her children about her death-bed to bid them farewell. The family was of the poorest, but the dying mother astonished her children by saying: "I have laid up great treasure for you — a very great treasure." Impatient to possess it, one of the little ones asked, "And where is it, mother?" "Seek it in the Bible, my children," she replied, "and you will find it; there is not a page which I have not wet with my tears." In that house-

hold group was a lad to whom that mother's tears and prayers were the beginning of a childhood pentecost. He passed through the profoundest spiritual exercises, till at last "the joy and comfortable light of the gospel shone upon his soul." We next meet him at Berlin and at Halle training under the powerful spiritual influence of Franke and Lange, till, with whatever other university honors he gained or lost, he went forth with the hated degree of "Pietist" attached to his name, with all the spiritual power and attainment for which that name stands. Bartholomew Ziegenbalg is the renowned name by which we know this young man. He was the first Protestant missionary to step foot on the shores of India; and from the day of his landing, on July 9, 1706, to the day of his early death, on the 23d of August, 1719, when he passed away singing "*Jesu meine Zuversicht*"—"Jesus my confidence"—he so wrought as to win from Dr. Duff the encomium that "as he was the first Indian missionary, so he was inferior to none, scarcely second to any that have followed him."

Let us recur to another household scene. This time it is in Sonnenberg, in Germany. A Chris-

tian woman lies dying, but before passing away she whispers to her weeping husband a secret: "I have dedicated our youngest son to God, for such service as He shall appoint. Assure me that when he hears the Lord's call you will not discourage it." The lad referred to in this conversation was none other than Christian Freidrich Schwartz. Exactly as in the case of Ziegenbalg, this youth passed from the preparatory school of his mother's prayers and teaching to the higher training of Franke at Halle. In the atmosphere of the Holy Spirit which this wonderful professor carried about with him the germs of the maternal consecration sprung up; and young Schwartz soon went home to tell his father that God had assuredly called him to a missionary life in India. The father retired to the chamber hallowed by the mother's saintly death; and after a three days' struggle with the yearnings of his widower-heart, he yielded his youngest-born upon the altar of God. At twenty-three years of age Schwartz embarked for India on his difficult career, and for forty and three years did as heroic and masterly a work as any soldier of Christ in any age has ever performed.

What missionary genius combined with missionary heroism and self-denial this ambassador of the Saviour exhibited! So that a candid judge has said of him that "to Christian thought and to the history of the Church he is perhaps the most conspicuous figure in India of that eighteenth century."

Count Zinzendorf may be said to have had even his mother-training from the Pietists. Spener was one of his sponsors; his grandmother and aunt, who brought him up, were of the same school; and at the age of ten years he came under the immediate tuition of Franke at Halle. As a result of such nurture he became a saint from infancy, if we might say so. At four years of age he made the covenant with Christ: "*Be Thou mine, dear Saviour, and I will be Thine.*" His famous saying, that which Tholuck adopted as his motto—"I have one passion, and that is He, He alone"—was the key-note of his whole life. With such a lofty consecration, what wonder that the missionary idea should soon take complete possession of him; that with his glowing confession, "Henceforth that place is my home where I can have the greatest opportunity of laboring for my

Saviour," he should be honored to become one of the most eminent missionary founders of any age!

With these three names before us — Ziegenbalg, Schwartz, and Zinzendorf — we have ample illustration of what the Holy Ghost can do, operating through a few consecrated men, in inaugurating a new missionary movement. Franke and his fellow-believers nursed these master-missionaries in the life of the Spirit, and so trained them for their high calling that they were borne on to it by an irresistible impulse. I think it would be no exaggeration to affirm that, just as distinctly as we can trace the missionary movement of the first century to the little company who were baptized with the Holy Ghost on the Day of Pentecost, so clearly can we find the spring and inspiration of the missionary movement of the eighteenth century in the heart of that little band of German Pietists of whom Spener and Franke were the most conspicuous leaders. And yet be it repeated, these men were not chiefly intent on missionary enterprise. They were moved with profound sorrow over the dead orthodoxy and barren formalism of the time, and sought eagerly to restore the life of the Holy Spirit in the Lutheran Church.

But to restore is to revive; life begets activity, and there could not fail to be a missionary revival as the outcome of this evangelical revival. Jesus Christ is the true Antitype of "Aaron's rod that budded." The story is familiar — how, when the rods of all the other heads of tribes were dry and lifeless, Aaron's rod put forth olive blossoms; and how it was laid up within the ark of the covenant and journeyed with the Church in the wilderness in all its wanderings. So Christ, in the person of the Holy Spirit, is in His Church in all her pilgrimage through this world until the end. When historic episcopates and ecclesiastical establishments and sacerdotal systems have withered and ceased to bear fruit, this indwelling Christ can bud with new ministries and bring forth fruit in new missionary enterprises. Whenever in any period of the Church's history a little company has sprung up so surrendered to the Spirit and so filled with His presence as to furnish the pliant instruments of His will, then a new Pentecost has dawned in Christendom, and as a consequence the Great Commission has been republished; and following a fresh tarrying in Jerusalem for the endowment of power has been a fresh witnessing

for Christ from Jerusalem to the uttermost parts of the earth. Pietism was not a new stream of missionary life breaking forth in the Church ; it was rather a new channel for the old stream, which had long been clogged and obstructed by the worldliness of the Church. As in the bed of a river which has well-nigh disappeared in time of severe drought there is always a hidden current which, though but a tiny rivulet, is still sufficient to maintain the continuity of the river, so in the history of the Church — its springs never utterly dry up, even in generations of most barren apostasy. We trace Moravian missions to Zinzendorf, and through Zinzendorf to Franke, but still we have not gone far enough. We might follow the silver thread of spiritual influence back to the Bohemian martyrs of the fifteenth century and observe that, as the living spring is said to have gushed forth in the martyr's prison at Rome and flowed on till this day, so this stream of revived evangelicalism sprung up from the ashes of John Huss, after, as a martyr of Jesus, he had yielded up his life in the flames of Constance. Such is the unconquerable power of the divine life in the Church, and such the irrepressible missionary im-

pulse which that life is sure to beget upon every fresh revival.

Having thus briefly traced the springs of the eighteenth-century missionary movement, let us now consider the origin of that of the nineteenth century. I need not say how generally the historians of foreign missions have emphasized the relation of this movement to the great evangelical revival with which the names of Wesley and Whitfield are so intimately associated. It is deeply interesting to observe that this revival was really a revival of a revival. There is a true apostolic succession through which the Holy Spirit is communicated from generation to generation. This succession has rarely been found confining itself to the historical and sacerdotal channels, but it may be traced rather in what Harnack calls "certain under-currents of tradition" which have flowed on out of sight from age to age.

As Moravianism was born out of Pietism, so Methodism was born out of Moravianism. It is a strange sight to see John Wesley, a fellow of Lincoln College, Oxford, sitting at the feet of Christian David, the Moravian carpenter preacher, at Herrnhut. But in this instance, as so often in

the history of the Christian Church, the treasure of spiritual life and illumination was found hidden in an earthen vessel, that the excellency of the power might be of God and not of men. Through Peter Böhler, another preacher of the brotherhood, Wesley had been deeply convinced of his spiritual barrenness, and it has been customary to say that the great Methodist leader owed his *conversion* to the Moravian Brethren. I believe the evidence goes to show that he was a truly regenerated man long before this. But the experience so often noted in the Acts of the Apostles was again reproduced in his case. "Have ye received the Holy Ghost since ye believed?" asks Paul of certain Ephesian Christians. They were believers; they were disciples; but till now they were ignorant of that higher attainment—the endowment of the Spirit. So in the case of Wesley; he was evidently a sincere disciple of Christ, as he certainly was an instructed theologian. But he hungered for something deeper which he as yet knew not how to define. This illiterate Herrnhutter, strange to say, had the secret which was hidden from his wise and prudent brother. And as he drank in the discourses of Christian David

he found his words so satisfying that he wrote: "I would gladly have spent my life here; but my Master calling me to labor in other parts of His vineyard, I was constrained to take leave of this happy place." Herrnhut seems to have been to Wesley another "upper room," from which he went forth with the power from on high resting upon him.

We would not imply, however, that this power was confined to the Moravian capital as its centre or source. If we take the date of Wesley's visit to Herrnhut and carry it to other parts of the world, we shall be impressed that there was at this time a general moving of the Spirit over Christendom. Mark the date, 1738, and observe what an *annus mirabilis* it was in the history of the Church.

Turning to the memoirs of David Brainerd, we find that it was in the winter of this year that this young man entered upon that soul-travail out of which such a missionary was born as the Church has rarely seen. Brainerd seems never to have attained that exultant spiritual liberty of which his brethren across the sea had learned the secret, for throughout his life there is a tone of melan-

choly and self-condemnation in his recorded experiences which is deeply painful. But that he received the Spirit in the fulness of His indwelling, and that through the power of the Spirit he was led into the most absolute consecration to his Saviour, there can be no doubt. As George Fox, the Quaker, prayed to be "baptized into a sense of all conditions, that so he might enter into the needs and sorrows of all," Brainerd longed and supplicated for that complete absorption in the divine will by which he should be indifferent to every outward circumstance of discomfort and hardship, if only he could make known the name of Christ to the perishing. How far he attained to this condition let the following, from his journal, indicate, remembering that he who wrote it was one of the most humble and self-depreciating of men. He says:

"Here I am, Lord, send me; send me to the ends of the earth; send me to the rough and savage pagans of the wilderness; send me from all that is called comfort in the earth; send me even to death itself; if it be but in Thy service, and to promote Thy kingdom."

Within precisely the same period — from 1737

to 1739 — Jonathan Edwards was passing through those incomparable spiritual experiences in which, as he declares, the manifestations of the Spirit were so powerful that for hours he was kept “in a flood of tears, weeping aloud,” while “God in the communications of His Holy Spirit appeared as an infinite fountain of divine glory and sweetness, being full and sufficient to fill and satisfy the soul; pouring itself forth in sweet communications, like the sun in its glory sweetly diffusing light and life.”

Do we not remember that when that new era dawned upon the apostolic Church — the opening of the kingdom of heaven to the Gentiles — it was introduced by a kind of new Pentecost, so that Peter said, “The Holy Ghost fell on them as on us at the beginning”? Looking at the Northampton group — Jonathan Edwards and Mrs. Edwards, David Brainerd and Jerusha Edwards, his affianced wife — and reading the description of their extraordinary spiritual exercises at this time, one might conclude that some eventful epoch was about to dawn upon the Church. In the case of Edwards and Brainerd it was the literal repetition of Isaiah’s experience as portrayed in the sixth

chapter of his prophecy — an overpowering vision of the glory of God ; an awful sense of sin and ruin consequent thereon ; then the touching of the lips with the fire of God, and *then* the cry, “*Here am I, send me.*”

As usual, seraphic piety aroused the hatred of a secularized Church. Edwards, like Spener before him, was driven from his pulpit by the worldly spirit in his Church, and the great theologian became a missionary to the Stockbridge Indians. Brainerd, for one indiscretion of religious enthusiasm, was expelled from Yale College and refused his degree, though in a few brief years he won for himself the degree of Master Missionary in the depths of the American forests.

Now cross the sea and note that it was in the same year, 1738, that Charles Wesley entered upon his new life of victorious faith, and that John Wesley found the secret of peace from the humble brethren at Herrnhut. Surely God must be preparing for some momentous movement in His kingdom when He lays His hand at the same time and in two continents on such men as these and anoints them with the Holy Ghost.

And so it proved. Methodism now took its

rise under the preaching of the Wesleys and their co-laborers. But Methodism is not so much the name of a denomination of Christians as of a movement of the Holy Spirit in the Church.¹ It was not a foreign missionary enterprise, but it so fertilized the sterile soil of Christendom, at this time lying under the withering blight of formalism and apostasy, that it began to bring forth missionaries spontaneously. It is the story of Pietism exactly reproduced — a new era of spiritual life issuing in a new era of aggressive evangelism. We might say, rather, that it is the story of Pentecost exactly repeated. It is usually only a little company who are called into the upper room to receive the baptism of the Holy Ghost and fire; but they receive it for the whole Church, and by a kind of spiritual laying-on of hands it is communicated from one to another till multitudes share the blessing. So it was with the little group of Methodist leaders; the fire from their altar

¹ Dr. Haweis, a clergyman of the Church of England in the time of the Wesleys, writes: "This activity in the cause of our great Redeemer is in this country called *Methodism*, a general term which usually designates a more than ordinary energy in the work of the Lord; very much as the same spirit in Germany is called *Pietism* or *Herrnhutism*."

caught and kindled hearts far and wide till all Christendom was warmed by it. Trace in a few illustrations the spread of this divine illumination.

John Newton of Olney is not reckoned as a Methodist, yet his correspondence with Wesley shows how truly he was in the current of the great movement and how richly he shared in the new baptism. Newton communicated the divine fire to Thomas Scott, up to this time, according to his own confession, a formalist clergyman, with no experience of the Spirit's grace in his heart. In the fervors of his new love Scott so preached the Word that a young man in his congregation was powerfully quickened. That young man was William Carey. Subsequently Carey read the journal of David Brainerd and received from it his most permanent impulse to missionary consecration. Again: John Newton nursed into the love of Christ and into the life of the Spirit a young Scotchman who strayed into his congregation in London. This young man came under the new evangelical movement and was strongly affected by it. He was none other than Claudius Buchanan, who, a few years later, went to India

and became one of the most powerful promoters of missions and of Bible translation in that country. He published a tract entitled "The Star in the East," which, crossing the ocean, fell into the hands of Adoniram Judson, then a student in Andover, and determined him to give his life to the work of foreign missions. What kind of an ambassador of the cross the latter became, all the world knows; Theodore Parker declaring that "if the modern missionary movement had done no more than produce one Adoniram Judson, it were worth all it cost."

Again: Charles Simeon carried the fire of the new Pentecost into Cambridge University. As ever, devotion was met by derision, and the holy man was reviled and hooted by gownsmen and townsmen, the names of Pietist and Methodist hurled at him on every occasion, till his sensitive heart was often ready to break for sorrow. But what mattered it? God gave him in those years Henry Martyn, the missionary of incomparable love and compassion, who, as he gazed upon heathen India, wrote: "I lay in tears interceding for the unfortunate natives of this country, thinking within myself that the most despicable Sudra of

India was of as much value in the sight of God as the King of Great Britain.”¹

We have traced the main current of the nineteenth-century missionary movement; but our study would not be complete without a reference to another current taking its rise a little later in Germany.

William Carey became, in the providence of God, the father of organized missions — more than a hundred societies having sprung into existence as the successors of the one which, in 1792, he was chiefly instrumental in forming. John Evangelist Gossner, born near Augsburg twelve years later than Carey, may be called the father of faith-missions, which have come more and more into prominence towards the close of this century. I use the term “faith-missions” as but imperfectly describing a class of noble evangelical enterprises whose history and results deserve our profoundest attention.

The Great Commission is also a great permission; its divine command to preach the gospel to

¹ It is deeply interesting to observe how Dr. Duff also traces his spiritual lineage back to Simeon. See “Life of Alexander Duff,” by Thomas Smith, D.D., p. 18.

every creature being not less a divine warrant for drawing upon the treasury of heaven for all necessary funds for carrying out this command. This is substantially the conclusion which Pastor Gossner reached when, at sixty-three years of age, having become disaffected with the mechanical methods of raising money and managing missions so generally in vogue, he inaugurated a new evangelizing enterprise, in which faith and prayer were to be the principal factors.

It is remarkable that in tracing the influences which determined the character of this singular man we are led back again to the pure evangelical springs of Pietism.

A powerful revival occurred near the close of the last century in Bavaria, and within the Church of Rome, concerning which an eminent writer expresses his surprise "that a movement so profound, and spreading for years with such fiery swiftness, kindling and strengthened by persecution, ceased almost without result." Nay, it did not cease, any more than an impetuous Alpine brook ceases when it plunges into some subterranean cavern only to reëmerge foaming and singing in the green fields below. Evangelist Gossner was

undoubtedly the direct fruit and the permanent force in which that revival issued. He was a priest in the Church of Rome, in which he had been born and educated. Martin Boos was the Luther of that period, lying for weeks upon the cold ground for penance, clothed in a hair shirt, scourging himself till the blood came, in order to attain a holy life — and all in vain, till the secret of justification by faith in Christ alone was discovered to him by a pious old woman. Then came peace, and such an anointing of the Holy Ghost that as he began to preach “flames of fire darted from his lips and the hearts of the people kindled like straw.” From him the baptism of the Spirit and of fire was communicated to his brother priests, Feneberg, Sailer, Bayr, and Siller. “*Christ for us and Christ in us*” was henceforth the twofold theme of his preaching. Christ on the cross for our justification: Christ in the heart by the Holy Spirit for our sanctification and power. The whole movement of which Boos was the centre is deeply interesting — a kind of second edition of the German Reformation, though within a narrow circle.

And Gossner became a disciple of Boos. The

twofold doctrine of his brother priest laid powerful hold of his heart; he passed through a great crisis, in which his vehement prayer was, "Thou old Adam in me, die: live, Lord Jesus!" and so he went forth to his work with this watchword upon his lips, which he was ever afterwards repeating: "*Pereat Adam! Vivat Jesu!*" Such an evangelical zealot could not fail to win the benediction of the Papal malediction. Gossner was brought before the Inquisition; was sent to prison, and finally withdrew into the Protestant Church. Here his spiritual tuition continued under like influences; for he came into contact with Spittler, the German Pietist, and with the Moravian Brethren. Thus from two sources he received the same evangelical inspirations, the same missionary impulse.

Into what surprising ways are they sometimes led who give themselves up to follow the Lord wholly! Such, from girding themselves and walking whithersoever they would, are often girded by the Spirit and borne whither they would not. Gossner, as pastor of the Bethlehem Church in Berlin, little anticipated the career that lay before him as a missionary founder; and when three or

four artisans came to him for counsel, telling of their burning desire to preach the gospel to the heathen, he firmly refused them his approval. To their request that he would at least pray with them he gave heed, however, and before he knew it he had prayed himself into sympathy with them. Then he began to give them training for missionary service, allowing them to come to him after the day's work was over, and to receive such biblical and doctrinal instruction as they most needed. As the innovation of sending out men without university or theological training to the foreign field exposed him to severe criticism, even more so did his determination, reached through much prayer and trial of faith, to thrust them forth in simple and sole dependence on God to supply the means of their support. This was the distinctive feature of the Gossner Mission; and by this he was to give impulse and confidence to many who should come after. "Pray ye the Lord of the harvest that He will send forth laborers into His harvest," he considered as his sufficient warrant for asking and expecting such missionary candidates as he needed. And was his confidence misplaced? Let the answer to this question be

found in the fact that, beginning his new enterprise at a time of life at which many would think themselves justified in slacking labor, he put into the field one hundred and forty-one missionaries — including the wives of those married, two hundred — making himself responsible under God for the outfit and support of the entire company. And did God honor his faith as to their maintenance? Here he was very bold; refusing to beg of men what he was warranted in asking of God: counting it his business, as he said, to be employed in “ringing the prayer bell rather than the beggar’s bell.” And the Lord hearkened and heard; and a book of remembrance was kept, so that over his open grave one was able to say of him without exaggeration that “he prayed mission stations into being, and missionaries into faith; he prayed open the hearts of the rich, and gold from the most distant lands.”

Gossner believed in the Holy Ghost. As by a distinct anointing of the Spirit he was separated and sanctified for his work, so did that anointing abide on him till the end. He regarded the Holy Spirit as the Administrator of missions. Therefore he relied on prayer more than on organiza-

tion. Having done all in his power, he would sit in his little room and commit the distant work to this Divine Executor, and "beg Him to direct it all and order it after His own will." Instead of an elaborate manual of instructions, this was the simple and stirring commission which he put into the hands of his missionaries: "*Believe, hope, love, pray, burn, waken the dead! Hold fast by prayer; wrestle like Jacob! Up, up, my brethren! The Lord is coming, and to every one He will say, 'Where hast thou left the souls of these heathen? With the Devil?' Oh, swiftly seek these souls, and enter not without them into the presence of the Lord.*"

Space is not permitted us to recount the results of this unique missionary enterprise. It had its trials and its defeats, but it had its unsurpassed triumphs. No brighter chapter is recorded in missionary annals than the story of the Gossner Mission to the Kohls of India. And when we consider the influence of this enterprise in stimulating faith and dependence on the Head of the Church — Yes; this we must dwell on further.

In Pastor Louis Harms the school of faith-missions has its most remarkable representative. Like

Gossner, he was a man of high culture, but, like him also, he was strongly moved to encourage artisans and farmers, men of humble educational attainments who felt a distinct call to go to the heathen with the gospel. He could get no sympathy with his idea; on the contrary, he was much spoken against on account of it. Thus he was straitly shut up to God, and thus was he brought into that travail of decision whose crisis he has so vividly described: "I had knocked at men's doors and found them shut; and yet the plan was manifestly good and for the glory of God. What was to be done? '*Straightforward makes the best runner.*' I prayed fervently to the Lord, laid the matter in His hand, and as I rose up at midnight from my knees, I said in voice that almost startled me in the quiet room, '*Forward now, in God's name!*' From that moment there never came a thought of doubt into my mind." Never was an inward Pentecost followed by such a notable spiritual harvest as in this instance. With the poor peasants of his Hermannsburg Church as his missionary staff—farmers, carpenters, smiths, and tailors—he planted the gospel in the most distant places, drawing on the

Lord's treasury alone for funds, till at the end of thirty-one years he had put into the field and supported more than three hundred and fifty missionaries, and at the end of forty years had gathered out from the heathen a Church of more than thirteen thousand members. "Has anything like this been seen since the days when the Church of Antioch sent out her Barnabas and Saul?" asks an eminent historian of missions. Would the reader care to audit his accounts and get an insight into his methods of collection and his sources of income? "I prayed to the Lord Jesus that He would provide the needed sum" is the artless entry which constantly appears upon his books, and the balancing of his accounts is in the same simple style: "Last year, 1857, I needed for the mission fifteen thousand crowns, and the Lord gave me that and sixty over. This year I needed double, and the Lord has given me double and one hundred and forty over."

This faith school of missions, of which Gossner may be said to be the father, is one in which all missionary managers would do well to study, whether or not they propose to practise in it. The one emphatic and unvarying lesson which it

teaches is, how much greater things single men and Churches in living union with Jesus Christ can accomplish than vast combinations of Christians depending mainly upon organization. It requires but little capital to work this kind of missionary enterprise, but it requires large faith. This being in exercise, the unvarying law seems to be that the funds come just as they are needed.

One of the worthiest successors of Gossner and Harms, Rev. John Wilkinson, founder and director of the Mildmay Mission to the Jews, from his own experience states the doctrine of this school thus: "If we allow the Lord to do what He pleases with us and by us, we shall get the greatest blessing and He will get the greatest glory: *and He will bear all the expenses of His own work.* If a master send a servant to a shop for a shilling's worth of anything, he will make himself responsible for the shilling, *and shall it be thought for a moment that God will not pay for all the work which He acknowledges as His?*" Read the story of this mission for inspiring lessons of trust and triumph.¹ Or study the history of the China Inland Mission under the directorship of J. Hud-

¹ In "Israel my Glory," chap. xiii.

son Taylor, which works according to the same method.¹ It looks to the Head of the Church alone for missionary recruits, and in answer to prayer it recently received and appointed a hundred missionaries in a single year, an annual reënforcement which not one of our great missionary societies, with a constituency of thousands of Churches, has ever been able to effect. It makes no solicitation for funds, not even the indirect solicitation of publishing the names of donors ; it guarantees no stated salary to its workers, teaching them to look directly to God for support. And yet under these conditions this mission surpasses all others in the field in the number of its laborers, so that with thirty-nine societies operating in China, representing all the largest and strongest Protestant denominations, the China Inland Mission, though one of the youngest enterprises, yet furnishes more than one fourth of all the missionaries now laboring in the empire.

The society of Pastor Simpson of New York is developing precisely the same results, sending out more laborers this year than any two or three of our largest missionary boards combined.

¹ See article "China Inland Mission," *Cyclopædia of Missions*.

We have thus traced modern missions back to their springs. How striking that in every instance we have discovered some form of Pietism at the fountain-head! Always a term of reproach, and yet found to be the mother of missions at every re-birth — what signifies this term? We may reply from history that these two opprobrious words have been constantly applied to the Pietists — they have been accused of “mysticism” and “millenarianism.”¹ From Baron von Welz and Spener to Wesley and Harms almost all have come under the censure involved in these terms. But what, again, do these words signify? Interpreted from the actual beliefs of the Pietists they mean nothing worse than that these men cultivated the inward life and the upward look; that they sought the fulness of the Spirit in their hearts, and that they waited for the appearing of the Son of Man from heaven. In other words, in the midst of a secularized Church and an evil generation they retreated upon primitive Chris-

¹ “Chiliastic expectations were the cause of the growing interest in missions to the Jews and to the heathen.”—*Theol. Studien und Kritiken* (1862), p. 789. The writer is speaking of Von Welz. See, on Spener, Warneck's “Hist. Prot. Missions”; on Wesley, Tyerman's “Life of Wesley,” vol. ii., pp. 522, 523.

tianity and reënacted the first chapter of the Acts of the Apostles, gazing up into heaven, and hearing the angels say, "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven"; and tarrying in the upper room to realize the promise, "Ye shall receive the power of the Holy Ghost coming upon you." Olivet and Jerusalem! These were the starting-points of apostolic missions; and they have been such for every subsequent missionary movement, and will be such to the end.

LECTURE III.

THE HOLY SPIRIT'S ADMINISTRATION IN
MISSIONS.

“When Christ ascended to the Father He sent forth the Spirit who should be His Vicegerent in the Church; and as long as the Sovereign reigns in heaven His Spiritual Viceroy reigns in human souls. They are correspondent and correlative one to the other. ‘If I go not away,’ said the Saviour before He ascended, the ‘Spirit cannot come.’ If He be away, then the Spirit is in the Church; the absence of one is the presence of the other; or let me rather say that there is no absence, no distance, no departure, no separation! Christ Himself is one with His Holy Spirit, and with Him templd in the heart of His mystical body.”—ARCHER BUTLER.

III.

THE HOLY SPIRIT'S ADMINISTRATION IN MISSIONS.

ACCOMPANYING the Great Commission of our Lord, "Go ye into all the world, and preach the gospel to every creature," is the great promise of our Lord, "Lo, I am with you alway, even unto the end of the age." In this promise our Saviour provides for an extension of His personality co-equal with the extension of His Church. He virtually says: As fully as I have been with you at the point of your departure, "beginning at Jerusalem," so fully will I be with you at every point of your arrival, "unto the uttermost parts of the earth." This I believe to be the true explanation of our Saviour's words, "It is expedient for you that I go away; for if I go not away, the Comforter will not come; but if I go away, I will send Him unto you." By Christ's ascent to the Father, and the Spirit's descent upon the disciples, the Church exchanged the presence of the Lord

for His omnipresence ; so that whereas in the time of His manifestation in the flesh he could be present only in one place at one time, in the time of His manifestation in the Spirit he could be present in all places at all times. And if under the preaching of the gospel two or three disciples should be gathered in any part of the earth, His word would hold good, "There am I in the midst of them."

And, more than this, He promises not only to be present in all places, but in all circumstances. "Lo, I am with you *all the days*," as the words mean when rightly translated.—Not "always," referring to abstract time, but "all the days," referring to varied experiences : in the bright days and in the dark days ; in the days of trial and in the days of triumph ; and with you in all the reality and power of My unchanging personality.

This being true, we may rightly judge that the guidance and counsel and help which He gave to His immediate disciples He would give to their successors to the end of the dispensation. In other words, our Lord ordained that missions should be administered from within, and *in perpetuum*, by the invisible but almighty Executor,

the Holy Spirit. That such has been the constant fact is what we desire to show in this lecture.

The first word in the history of missions among the Gentiles is: "*The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them*" (Acts xiii. 2). God sends ambassadors, but he does not call for volunteers in His work. And the Holy Spirit, the present Administrator of the Church, commissions those whom He sovereignly chooses, instead of recruiting those who may judge themselves fit for His service. The record therefore continues: "*So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.*"

We have no inspired scribe to record for us the inner history of modern missions. If we had, who questions that we should have this identical entry repeated again and again? In the Church of to-day we do the business of the Lord by a show of hands or by *viva voce* votes, knowing no better method of procedure. But the striking fact is, that many of the master missionaries have gone forth, not by vote of the Church, but against the conviction of its large majority.

Carey, in the trial of faith and the heart-sick-

ness of deferred hope which marked his first years in India, could never quite forget that he was there by the persistence of a stubborn minority of one, and that one himself, with the few whom he had slowly won to his opinion. Therefore he tells us that he used often to turn to the words of Isaiah with which the prophet was enjoined to comfort the captive Jews: "Look unto Abraham your father, . . . *for when he was but one* I called him and blessed him, and made him many." "It was a great consolation to me," wrote Carey, "that Abraham was alone when God called him." This is the honored missionary's modest reference to his separation unto the work of preaching the gospel among the heathen; and events so clearly proved that separation to be of the Holy Ghost that Dr. Ryland, who at first opposed him, afterwards said: "I believe God Himself infused into the mind of Carey that solicitude for the salvation of the heathen *which cannot be fairly traced to any other source.*"

Raymund Lull sought in vain for the sympathy of popes and prelates in his heroic missionary project, and finally had to go forth as a solitary and unsupported herald of the cross among the

Mohammedans. Now this man's grace and apostleship are so fully recognized that historians of missions ask not whether he heard the voice of the Spirit, but whether he was not almost the only one who heard it in that dreary, unspiritual age.

Baron von Welz was stigmatized as "a dreamer" when he broached the subject of going to the heathen; and because he could find none in the Lutheran Church to recognize his call, he was consecrated by a despised Pietist, Breckling, who by prayer and laying-on of hands set him apart as "an apostle to the pagans." What extraordinary spiritual illumination this man exhibited! men now say, as they listen to his fervent appeals to a generation which was utterly dead to the claims of missions.¹

William Milne, twice denied appointment by examining boards, yet under the constraint of the Spirit going to China as a servant, and afterwards becoming one of the most illustrious missionaries

¹ The appeal of Von Welz contains such questions as these: "Is it right to keep the gospel to ourselves? Is it right that students of theology should be confined to home parishes? Is it right for Christians to spend so much on clothing, eating, and drinking, and to take no thought to spread the gospel?"

of his century ; John G. Paton, having not only to breast the opposition of the faint-hearted, but to stand against the emphatic judgment of his congregation in undertaking his perilous mission to the New Hebrides—these are examples of the sovereignty of the Spirit's ordination. The Holy Ghost calls out the missionary witnesses ; and when He calls, His chosen ones will hear, even though a dead Church and a secular clergy have no notification of their appointment. God declares no preference for an uncanonical ministry ; but He constantly teaches that without the ordination of the Spirit men lay on hands in vain, and that with the ordination of the Spirit he is a veritable missionary on whom no hands have been laid.

We have been deeply impressed with the reach of the Holy Spirit, if we may use the term. In the doctrine of tactual succession there is not only a kind of cheapness and pettiness, but especially a foreshortening of the Spirit's arm, as though the consecrating touch depended on the intervention of some visible ecclesiastic. On the contrary, the hands of the Paraclete have often stretched across a century or generation and set apart a ministry

by foreordination long before any bishop or presbytery has moved to set him apart by ordination. How simple and artless is Alexander Duff's account of his missionary call: "There was a time when I had no care or concern for the heathen; that was the time when I had no care or concern for my own soul. When, by the grace of God, I was led to care for my own soul, then it was I began to care for the heathen abroad. In my closet, on my bended knees, I then said to God, 'O Lord, Thou knowest that silver and gold to give to this cause I have none; what I have I give unto Thee. I offer myself; wilt Thou accept the gift?'" We listen to this narrative and then read the story of this missionary's spiritual ancestry: how through a former generation the divine Spirit moved, by Wesley and Simeon, touching the obscure parish where he was to be born, predestining him long before he dedicated himself; and distinctly we hear the Spirit saying to him, "I girded thee before thou didst know Me."¹

But we would not emphasize too exclusively

¹ See "Life of Alexander Duff," by George Smith, LL.D., vol. i., pp. 1-3.

the divine side in the missionary's call, as though the Holy Ghost in His government of the Church were an absolute monarch, allowing no voice or concurrence on the part of the Body of Christ. Here, as everywhere, there is a wonderful interrelation of the divine and the human. "God lays hold of us through our laying hold of Him," says Archbishop Leighton. So God calls His ministers through the Church's calling on Him for its ministers. Sovereign bestowal is rarely divorced from prayerful seeking. "When He ascended on high . . . He gave some apostles, and some prophets, and some evangelists, and some pastors, and some teachers." This is the divine side of the transaction. "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." This is the human side. And it is deeply interesting to note how closely these two conditions fit into each other in the inauguration of missions as recorded in the thirteenth of Acts. It was after they had "*ministered to the Lord and fasted*" in the Church at Antioch that "the Holy Ghost said, Separate me Barnabas and Saul." And it was "*when they had fasted and prayed*" that these were "sent forth by the Holy Ghost."

Thus the Spirit and the Bride coöperate, and must ever coöperate, in this great enterprise. How much the Church needs to re-learn this lesson! God's promises are His provisions. Christ cannot have told us to ask Him for laborers without thereby pledging Himself to send such laborers. And whenever in the history of modern missions, as in that of apostolic missions, the Church with unanimous faith has thrown itself back upon this great resource, once more "as they have prayed the place has been shaken," and the Holy Ghost has fallen on the divinely chosen evangelist.

Rev. Dr. Cox, in his history of the English Baptist Mission, relates this story in connection with the work of William Carey, which remarkably illustrates our point:

It was while Carey was almost alone in India, and greatly distressed for want of another missionary to station on the island of Amboyna, that the annual meeting of the Baptist Missionary Society was held in London. During the session Andrew Fuller and Dr. Ryland had preached. In his discourse the latter adverted to Dr. Carey as having two of his sons, Felix and William, devoted

to the mission. "But," said he, "there is a third who gives him pain; he is not yet turned to the Lord." Then, making a solemn pause, during which tears flowed abundantly from his eyes, he exclaimed in a voice which seemed to exhaust a whole soul of feeling: "Brethren, let us send up a united, universal, and fervent prayer to God in solemn silence for the conversion of Jabez Carey." As though the Holy Ghost had suddenly fallen upon the assembly, the whole congregation, of at least two thousand persons, betook themselves to silent intercession. Think we that the Lord spake in vain when He said, "Pray ye the Lord of the harvest"? One of the first letters afterwards received bore the news of the conversion of this son, who up to this time "had greatly pained his father by his apparent dislike of religion"; and the time of his awakening was found to accord almost exactly with the hour of this memorable intercession. Immediately on his conversion he presented himself for missionary service at Amboyna, and soon after Dr. Carey with two of his sons, Felix and William, united in laying hands on the third. "I trust," said the good father, "that this will be a matter of everlasting praise.

Oh, praise the Lord with me, and let us exalt His name together! To me the Lord has been very gracious. I trust all my children love the Lord; and three out of four are actually engaged in the important work of preaching the gospel among the heathen, two of them in new countries."

We have spoken of the Holy Spirit's calling and sending forth of missionaries. Not less remarkable is His restraining action as recorded in the fifteenth of Acts. Here it is said that Paul and his companions "*were forbidden of the Holy Ghost to preach the Word in Asia*"; and again, that they "assayed to go into Bithynia, *but the Spirit suffered them not.*"

What a striking evidence of divine administration is herein exhibited! God knows the strategic points in the great campaign, and fails not to lead His missionary soldiers towards them; but not the less does He recognize the invulnerable position in the enemy's line, and hold back His forces from impetuous advances thereon. No one can quite explain the reason of this restraint put upon the apostles' intended journey into Bithynia. It is enough that we are sure that the time had not come and the opportunity was not yet ripe

for a successful preaching of the Word in this direction.

May we suppose that in the operations of the present day, and within our century, the Spirit of God has guided and restrained in the same manner? Let us observe several instances where this seems notably the case.

No missionary of the apostolic age was more signally led and held in check by the Holy Spirit than was Adoniram Judson. As distinctly as Barnabas and Saul recognized their separation to God's work, so clearly did young Judson know himself appointed by the Holy Ghost to the ministry of the Word among the heathen. So that when that "flattering call" was communicated to him through his father to become the associate pastor with Dr. Griffin in the ministry of Park Street, then "the largest Church in Boston," and when the family urged the advantages of the position — its nearness to home and its wide opportunities — he calmly replied, "My work cannot be here, but there." And when mother and sister, with many tears, laid before him the perils of a heathen land over against the comforts of the home field, the old scene was reënacted: "What

mean ye, to weep and to break my heart? For I am ready not only to be bound, but also to die in India, for the name of the Lord Jesus." With such self-sacrificing zeal, it seemed all the more cruel that when he assayed to go into India "the Spirit suffered him not." For so it was in the ordering of divine Providence. He reached Calcutta in the summer of 1812 full of ardor for preaching the gospel, only to receive peremptory orders from the British government to leave the country at once and return to America. With sad hearts the little missionary company retreated to the isle of France, wondering why what had seemed a wide and effectual door opened to them should now be so violently shut. But with unconquerable determination they returned again to India, reaching Madras in the June following. Once more their purpose was thwarted, and once more they were ordered from the country; and being compelled to quit the land, with heavy hearts they fled to Rangoon, to a place which Judson had declared that he regarded with the utmost aversion as a missionary field. There he was permitted to stay, only to find bonds and imprisonments awaiting him. "How mysterious the

ways of God!" he must have exclaimed many times.

But all is clear now since the acts of the Burman apostle have been interpreted in the light of subsequent history. Judson was forbidden by the Spirit to enter India because God would have him in Burmah. There, among its wild tribes, was "a people prepared for the Lord." The Karens had for centuries nourished the tradition of white teachers ere long to appear among them, bringing the Book of God. When such a teacher came they gave ready ear to his message. Ko-Thah-Byu, a ransomed Karen slave, was the first of the natives of the Burmese Empire to embrace the gospel; and he became the chief evangelist to his despised and oppressed countrymen. Such were the results of preaching the gospel among his people that it has been well said that the Karen mission "in intensity of interest and measure of success has scarcely been equalled by any other in modern times." Park Street Church in Boston, whose call the Spirit constrained Judson to decline seventy-five years ago, is still a large body, numbering perhaps a thousand members; but the Church in Burmah which that same Spirit

led Judson to found numbers to-day thirty thousand communicants, with a great company besides who have fallen asleep. And such is the character of the work wrought that it has not only been the admiration of writers on missions, but has called out special commendation from the British government. For in the report of the Administration for British Burmah for 1880-81, after citing the fact that there were then "*four hundred and fifty-one Christian Karen parishes*" connected with the mission, "most of which support their own Church parish school and native pastor, and many of which subscribe considerable sums for missionary work," it adds that "these Christian Karen communities are so much more industrious, better educated, and more law-abiding that the British government owes a vast debt to the American missionaries under whom this change has been wrought."

How remarkable the expression in the words of Paul to the elders of Ephesus: "*Take heed . . . to the flock over which the Holy Ghost hath made you overseers.*" So distinctly is the presidency of the Spirit in the Church recognized that He is spoken of as assigning pastors to their flocks,

as well as directing them in their work therein. Never was there a more signal instance of such assignment than this which we have cited. In spite of counter-calls and strenuous purposes to the contrary, God put His finger on a certain definite point of the globe, and by His Spirit and providence compelled His servant Judson to go there, to the praise of the glory of His name, and for the salvation and uplifting of a whole nation to God. The birth-period of modern missions, covering the opening years of this century, is full of such instances as that just cited. The next year after Judson was driven from India saw another missionary on his way to Africa. In 1815 Barnabas Shaw reached Cape Town with his plans all matured to plant there the gospel of the Son of God. But Dutch rule in Africa was as hostile to missionary effort as British rule in India. Mr. Shaw was peremptorily forbidden to preach the gospel on his chosen field, and in bitter disappointment was compelled to turn his steps elsewhere. Strange providence! one might exclaim; but stranger providence still is that which comes out in the next chapter of this missionary's history.

Do we remember the story of the wanderings of the ark of God after it had been taken by the enemy: how when the Philistines would send it out of their country and knew not how to do so, the priests told them to put it upon a new cart, and yoke up two milch kine, that they might draw it forth? And so they did, committing the dreaded ark to the wandering oxen, which bore it onward till the men of Beth-shemesh saw it coming and shouted for joy at its approach. So literally did it happen to the ark of the new covenant when, at the opening of this century, it was brought into Africa; for Barnabas Shaw, being forbidden to preach the gospel in Cape Town, bought a yoke of oxen and a cart, and putting his goods into the wagon, he and his wife seated themselves therein, and headed the lowing kine towards the interior of the country, not knowing whither they went. Thus they journeyed on day after day, till they had travelled three hundred miles. On the twenty-seventh day of their journey they encamped for the night. They discovered a company of Hot-tentots halting near them. On entering into communication with them, they learned to their astonishment that this band of heathen, headed by their

chief, were journeying to Cape Town in search of a missionary to teach them "the great Word," as they expressed it. Had either party started a half-day earlier or later they would not have met; but as it was, they met just in the nick of time, and that nick of time proved such a juncture of Providence as has rarely occurred in the history of God's Church. What is this but a modern chapter of the Acts of the Apostles? Philip has once more met the man of Ethiopia in the desert; and once more has the Spirit of God opened the heart of the hearer, making it all ready for the message of the preacher.

These instances are striking samples; others might be cited if we had time for their consideration. William Carey, stirred by the reports which Captain Cook had brought back from the Pacific islands, purposed in his heart to go to Tahiti if ever he should be permitted to become a missionary of the cross. He was prevented by the Spirit and sent to India instead. And could we, if we had had the placing of him, with the light of all subsequent history to guide us, have selected a point more truly strategic, considering the extraordinary genius which he

developed as a linguist and the work which he was to do as the pioneer in Bible translation? David Livingstone, while a student in the university, shaped all his studies and plans to the accomplishment of his cherished purpose of going to China as a medical missionary; but the Spirit caught him away, and he was found, not in China, but in South Africa. But even there he was not permitted to follow any human guidance; for in spite of the judgment and against the counsel of the society which sent him out, he left his appointed station, Kuruman, and penetrated into the interior, constrained by the resistless impulse of the Holy Ghost. With what result, all the world knows. Let the summary of his life as inscribed on his tomb in Westminster vindicate his career, which many times seemed to his friends to be unstable and erratic. That epitaph reads: "For thirty years his life was spent in an unwearied effort to evangelize the native races, to explore undiscovered secrets, and abolish the desolating slave trade of Central Africa, where, with his last words, he wrote: 'All I can say in my solitude is, may Heaven's rich blessing come down on every one, American, English, Turk, who will help

to heal this open sore of the world.' " And we may add, even his loss in the depths of the Dark Continent constituted one of the unspeakable gains of the missionary cause, Stanley's search for him being but the pioneering of a new evangelizing effort; and his death upon his knees by Lake Bangweolo was worth more to African missions than millions of gold.

We have spoken of the Spirit's restraining action. Let us speak further of His out-leading action. That is a most weighty paragraph in the tenth of Acts, seventeenth verse: "*While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.*" Those three men bore God's summons through Cornelius for the opening of the door of the kingdom of heaven to the Gentiles. To obey that summons meant the breaking of caste distinctions of the most rigid character. And so, while Peter obeys, he goes with the reservation on his lips, "Ye know how it is an unlawful thing for a man that is a Jew to keep company or to come unto one that is of another nation." But he goes with the assurance slowly dawning on him that God is no respecter of persons, and that now the middle wall of par-

tition between Jew and Gentile is about to be broken down. And as in obedience to the Spirit he preaches the Word to Cornelius and his household, the record is that, "The Holy Ghost fell on them which heard the Word, and they of the circumcision were astonished, because that on the Gentiles also was poured out the gift of the Holy Ghost."

Could this scene be repeated in the history of modern missions? Has any such transaction been reënacted in these latter times? Listen to a chapter in the Acts of the Modern Apostles.

The Lone Star Mission in India had waited wearily but in vain for success, till, after thirty years of faithful but seemingly fruitless labor, the proposition was seriously entertained of giving up the field. Twenty-five years ago John E. Clough was commissioned to go to Ongole in order to take up this forlorn hope. He entered on his work, when very soon a bright omen appeared. High-caste Brahmins had in several instances expressed a willingness to hear more about Christianity, and had given encouragement that if a school were opened they would send their children for instruction and contribute their money for its support.

The missionary's heart was overjoyed at this indication of prosperity at last dawning upon the mission. But just at this point of reviving hope a very awkward circumstance occurred. A company of Telegus came in from the country, seeking baptism. Having heard the Word from the lips of the missionaries, and having believed unto life, they now desired to make public confession of their faith in Christ. When their baptism had become known in the city, great revulsion was created in the hearts of the Brahmins. "What," they exclaimed, "know you not that it is unlawful for us to keep company with these who are outcasts? To mingle with them would be to break our caste and bring defilement upon ourselves. You must have nothing to do with these people if you expect to teach our children or to receive our support in your work." Whereat the ardent missionary was as much perplexed as Peter was when the question of going in unto men uncircumcised was first thrust upon him. But the voice of the Spirit could make itself heard just as distinctly by the apostle to the Telegus as by the apostle to the circumcision. As the missionary and his wife were sorely agi-

tated and distressed over this new turn of affairs, they sought council of the Lord. Dr. Clough had resorted to his Bible for comfort and instruction, when, with no thought of turning to any particular passage, lo! the book opened of its own accord to the first chapter of I. Corinthians, and his eye rested on these words:

“For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: for God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in His presence.”

While the good missionary was pondering on these words with not a little surprise, how was his astonishment increased when his wife, coming in from another room where she had been seeking counsel of the Lord, held out to him an open Bible, with her finger resting on the same words. This text had been given to her in precisely the

same way as to her husband, and, nothing doubting, both accepted it as the voice of the Holy Ghost.

The work among the outcast Telegus was now taken up in earnest, and according to the most aggressive evangelistic methods. The golden text of the gospel, "God so loved the world," was sounded out far and wide among these poor people, though such a course meant the forfeiture of the golden opinions and the golden offerings of those of high caste. But the result of obeying the voice of God was precisely the same as when Peter opened the door of the gospel to the Gentiles: "*The Holy Ghost fell on all them which heard the word.*" A revival soon commenced of extent and power unparalleled in the history of modern missions. And when in the year 1878 the first-fruits of this revival were gathered, two thousand, two hundred and twenty-two believers were baptized in a single day and in a single company; and when that year closed, more than ten thousand disciples had been added to the Church, in every instance the most rigid examination having been made into the candidate's evidence of a regenerated heart.

Nor did this latter-day Pentecost end with a single year. The revival has gone on with no permanent abatement, so that the record of the year just closed, 1891, shows an ingathering of nearly ten thousand Telegu disciples into the Church of God. And the success on this special field has not been the only result of this spiritual revival. *The Indian Witness*, edited by Bishop Thoburn of the Methodist Church, recently declared that the work of Dr. Clough and his associates in the Telegu country has changed the entire missionary policy of India—a remark which indicates, what we have heard repeatedly confessed by missionaries in that country, that reliance had hitherto been too much upon educational methods, and that too much importance has been attached to the work of affecting the mind of the subtle and metaphysical Brahmin. If so, we may well rejoice in a change of missionary method; for the history of Christianity, from the first day until now, has shown that the divine order is to work from the lower strata of society upward to the higher, and not from the higher to the lower. God has not rejected the rich and noble from the kingdom of heaven, but His way seems to be to

reach them by the way of the poor and despised. And there is a reason for this order of working which it is not difficult to discover. The most virile and uncorrupted manhood is often found among the wild and outcast tribes of heathen, like the Karens and the Telegus. Once subdued by the gospel, they are likely in turn to become subduers—aggressive and irrepressible evangelists. Then we need not to be reminded how constantly the two orders of society are exchanging places. As the husbandman, driving his plowshare into the soil, brings the bottom strata to the surface and turns the upper strata to the bottom, so in the upheavings of Providence the lower classes of yesterday become the upper classes of to-day. Therefore the directest way for the gospel to reach upward is for it to strike downward. Jewish fishermen before Jewish priests; Roman slaves before Roman emperors; heathen outcasts before heathen high-castes—this is ever the divine order of working by the gospel.

The last chapter of this Telegu story is just what we might expect. On the recent return of Dr. Clough to America, the high-caste Brahmins and Mohammedans of his city tendered him

a farewell oration such as few missionaries, we venture to say, ever received; and in their written memorial, as well as in their parting addresses, they bore testimony to the great work which he had done for their country, in elevating and blessing and uplifting its people. And so the light which fell in the valley has at last smitten the hill-tops. Thus is it ever destined to be in the closing chapters of missionary conquest.

We have followed the parallel thus far between the primitive and the modern Acts of the Apostles. May we go still further and apply to the work of missions in the latter days the words of Holy Scripture concerning that work in the apostolic days: "God also bearing witness, both with signs and wonders, and with *divers miracles, and gifts of the Holy Ghost, according to His will?*"

To ask this question is to be confronted at once with the dictum, "The age of miracles ended with the apostles." We cannot now enter upon the question of the truth or falsity of this saying, except to say that the fact is strenuously denied by many eminent Church historians, and the theory is boldly discarded by many able theologians.

We confine ourselves strictly to the missionary field in raising the question.

The late Professor Christlieb of Bonn, in one of the most original and interesting discussions of miracles with which we are acquainted, has taken up this question at considerable length. He says:

“The work of missions is outwardly, at least, more extended than it ever was before. In this region, therefore, according to our former rule, miracles should not be entirely wanting. Nor are they. We cannot, therefore, fully admit the proposition that no more miracles are performed in our day. In the history of modern missions we find many wonderful occurrences which unmistakably remind us of the apostolic age. In both periods there are similar hindrances to be overcome in the heathen world, and similar palpable confirmations of the Word are needed to convince the dull sense of men. We may therefore expect miracles in this case.”¹

Having laid down this proposition, he seeks to make it good by citing a large number of instances from the missionary records of the modern Church. Unless we are ready to impeach the

¹ “Modern Doubt and Christian Belief,” p. 332.

veracity of many witnesses well-approved for their piety and missionary devotion, we can hardly deny that the eminent German theologian fully establishes his position. Those who have read the story of Moravian missions know that they abound in instances of this sort, especially in cases of divine healing of the body. If miracles are an object-lesson for convincing those who cannot yet read the finer handwriting of the inspired Word, and if, as Christlieb affirms, "palpable confirmations" are still needed to confirm the declarations of the written Scriptures, it is certainly not inconceivable that supernatural signs should still be witnessed on heathen fields, especially so in the healing of bodily diseases. Sickness is the one universal and palpable fact of human life. The heathen may deny their sins, but they cannot deny their sickness. And the two conditions are so related that, as in our Saviour's ministry so in our modern missionary ministry, the conviction is universal that the diseased body and the diseased soul should both be touched by the evangelist. Hence medical missions, hospitals, and infirmaries wherever the track of the Christian herald has been found. But has the Great Physician utterly gone

out of practice in the world? Has He relegated His healing office entirely to human doctors? We conceive not, especially since the Holy Spirit, the present Christ, is always in residence in the Church with unabated power and sympathy. It cannot be denied that the pagans are powerfully impressed by what they see. When the Lord makes bare His arm in the eyes of the heathen, the savage is awed, while the highly civilized Christian sets himself at once to cover that arm with the decent habiliments of cause and effect, lest our scientific age should be scandalized by a palpable miracle.¹

Let us recur again to the Acts of the Apostles and recall a well-known instance of the Holy Spirit's operation in judgment. Elymas the Sorcerer is resisting the apostles and seeking to turn away his hearers from the faith. "Then Saul," so the record runs, "who also is called Paul, filled with the Holy Ghost, set his eyes on him, and said, O

¹ Those who have studied the testimony of Church history to the continuance of miracles will not deem the words of Professor Pfeiderer too strong, who calls the dictum that miracles ceased with the apostolic age "*an extraordinary assumption of Protestant dogmatism,*" and a "*postulate which both history and experience entirely contradict.*"—*Paulinism*, vol. i., p. 232, note.

full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand" (Acts xiii. 9-11).

So runs the record of a memorable miracle of judgment. Would it be any the less a miracle had it happened in our own time? Or, to put it in another way, what should we name its exact facsimile occurring under the ministry of some modern missionary?

Rev. Isaac D. Colburn, for twenty years a missionary in Burmah, has at my request put the following incident in writing. It occurred in connection with his own work, and the truth of it he declares to be attested by many trustworthy eye-witnesses now living.

A company of native Christians in the district of Thongzai, British Burmah, had assembled on the banks of a pool to witness the baptism of several disciples. The surrounding rocks and hills

were covered with spectators, who had gathered from the neighboring region. Near the water stood a father and his son, the first of whom had made himself conspicuous by a most bitter opposition to the gospel, and by most strenuous efforts to dissuade his heathen neighbors from becoming Christians. As the native pastor was opening the services at the pool, this opponent broke in with the most blasphemous interruptions mingled with all manner of obscene gestures and lascivious demonstrations. The preacher repeatedly remonstrated with him; but his words only stirred him to a more flagrant outburst of wickedness.

The father and son now stripped themselves of their clothing and plunged naked into the water; and as the pastor was about to baptize a disciple, the old opposer caricatured the ceremony, seizing his son by the heels, dipping him several times in the water, and pronouncing over him the baptismal formula, coupling the name of the Trinity with the most horrible blasphemies, so that the services were completely stopped.

Standing on the bank of the pool among the company of Christians was a native Karen evangelist by the name of *Sau Wah*. He had been be-

fore his conversion a powerful chief, a noted warrior, and a much dreaded opponent of the gospel. Since he had become an humble disciple of Christ his whole soul and being were given up to persuading his countrymen to accept that Saviour whom he had once hated. With stern and commanding bearing Sau Wah now rose up, and called for silence. Then, turning to the old man in the water, he said: "O full of all subtlety and mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Those Christians who witnessed the scene declare that, as he spake, the Holy Spirit seemed to fall on the assembly, with awful power and impression. The disturbers, as though suddenly smitten with terror, fled from the water, and ran up the hillside. But before going many rods both fell prostrate to the earth. At the conclusion of the service the Christians lifted them up and bore them to the village. The father was found to be dead, and though the son afterwards recovered consciousness, the stroke proved fatal, and within a few months he followed his father to the grave.

Who can reasonably doubt that here was a

direct judgment of God upon the sin against the Holy Ghost? And can we wonder that again the record should be, "And great fear fell upon all the people"?

The presence of the Paraclete in the body of Christ on earth is a most momentous fact. It determines at once the Christian's strength and the persecutor's sin. The death of Ananias and Sapphira was not a punishment for the crime of lying merely, but for blasphemy against the Holy Spirit. "Why hath Satan filled thine heart to lie to the Holy Ghost? . . . Thou hast not lied unto men, but unto God." The Church is not simply a company of Christians united together in a common faith and practice; it is "the habitation of God through the Spirit." Men, therefore, can nowhere touch God so directly by their violence and evil speaking as by touching His Church. And since the Church is perpetually indwelt by the Spirit, it can know nothing of decrepitude or decline in its supernatural powers. Neither is it conceivable that its miraculous endowments expired by limitation when the apostles finished their work. It is not a question of the Church's age, but of the Spirit's sovereignty. "According

to the opponents of miracles," says Rothe, "God dare not move now. He is imprisoned in the laws of nature. But who imprisoned Him there? Surely not Himself." So say we; and for "the laws of nature" put the limits of time, and tell us that the miracles of the Holy Spirit are strictly confined to the age of the apostles, and we will ask, "Who confined them there?" The Great Commission embraces them in its terms. And till the Great Commission has expired, let us not be too sure that the signs following which that Commission so explicitly names have utterly ceased. It is at all events a great and glorious fact that our Lord's "Lo, *I* am with you always" means no less than it says; and that the presence of Christ in His Church by the Holy Ghost means the presence of all the power as well as all the grace for which His divine person stands.

LECTURE IV.

THE HOLY SPIRIT'S FRUITS IN MISSIONS.

"The work of the Holy Spirit must be very imperfectly understood if it leads us to forget that which was wrought by Jesus Christ. The work of Christ is, in fact, the cause and indispensable condition of the work of the Spirit; on the other hand, it is the Holy Spirit who glorifies Christ in the heart of believers and causes the person of Christ to dwell in them. It is therefore the life of Christ, the nature of Christ, the sentiments of Christ, the virtues of Christ, which the Spirit communicates to believers: it is after the likeness of Christ that He fashions them."—PASTOR G. F. TOPHEL.

IV.

THE HOLY SPIRIT'S FRUITS IN MISSIONS.

THE Apostle Peter in describing that great transaction which we call regeneration uses these striking words: "Born again, not of corruptible seed, but of *incorruptible*, by the *Word of God*, which liveth and abideth forever." And James uses almost identical language, saying, "Of His own will begat He us *with the Word of truth*." Upon this passage Alford truly remarks that the "Word of God is not the begetting principle itself, but only that by which the principle works, being, as it were, the grain or kernel which enfolds the mysterious germinating power." The germinating power itself is the Spirit of God, which is the vital principle of Scripture. "The words which I speak unto you," says Jesus, "they are spirit, and they are life." And the same we hold to be true of the other parts of Holy Writ. "All Scripture is *θεόπνευστος* — divinely inbreathed." We maintain not only that the Scriptures *were*

inspired, but that they *are* inspired ; that the Spirit of God lives and moves in their words as the blood pulsates in the human body. It is this indwelling Spirit which gives to Scripture its vivifying principle ; so that as certainly as the seed cast into the ground brings forth a harvest, so certainly does the Word of God, which liveth and abideth forever, when received into the believing heart bring forth the fruits of righteousness and true holiness in the human character. If any of you have read the reports of experiments made a few years since in the "Dynamic Power of Seeds," you must have been astonished at the results. A tiny seed sprouting under a sidewalk and lifting a flagstone completely out of its place is a marvelous illustration of the irresistible might of nature's hidden life. Such is one of many recorded illustrations of the germinating power of seeds.

I have been deeply interested in studying the dynamic power of the incorruptible seed of the Word. It is no exaggeration to say that the greatest revolutions of history have been upheaved by single texts of Scripture. Augustine, long the helpless victim of his evil passions, sighing for release indeed, but sighing and striving in

vain, found instant deliverance, he tells us, when reclining one day under a Numidian fig-tree. As a transient breeze might waft a seed into the open soil, so the Spirit of God bore into his heart this word of Scripture: "Not in chambering and wantonness, not in strife and envying: but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof." All that Augustine subsequently became, as the saint of flaming heart and the theologian of matchless genius, grew out of the new begetting that came to him on that memorable day, and out of that single seed of truth.¹

Thomas Bilney, who may be called the Father of the English Reformation, since he was the spiritual father of Latimer and others of its chief promoters, tells the pathetic story of the first seed-sowing of Scripture in his heart while in Cambridge University. From Erasmus's translation of the New Testament this word fell into his heart: "This is a faithful saying, and worthy of

¹ "Jesus had conquered, and the grand career of Augustine, the holiest of the Fathers, thus begun. A passage of God's Word had kindled that glorious luminary who was to enlighten the Church for ten centuries, and whose beams gladden her even to the present day."—*Gaussen*.

all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief" (I. Tim. i. 15). "This one sentence," he says, "through God's instruction and inward working, did so exhilarate my heart, which before was wounded with the guilt of my sins and almost in despair, that immediately I found wonderful comfort and quietness in my soul, so that my bruised bones leaped for joy." Considering all that this reformer wrought from that hour till the day when he yielded up his life at the stake, we may see a convincing example of the dynamic power of the seed of Scripture. Who does not know the story of Luther's conversion, as, climbing Pilate's staircase at Rome, Christ, the great Seed-sower of the world, dropped into his ear that text, "The just shall live by faith"? And time would fail me to tell of the miracles wrought by that golden text of the gospel, John iii. 16. To what thousands receiving with meekness this implanted word, and mixing it with faith, has new life come! and from what thousands so receiving has unspeakable blessing gone forth! The point of leverage for moving the world, which the philosopher wanted, God has found, not without but

within—in the individual soul. Through the word of truth lodged in the heart God's Spirit begins an uplift which from the will reaches the life, and from the life reaches society, and from society reaches the world. The Word of God carried by the man of God is the simplest statement of the missionary method. Not the Word without the man, which were like seed without a sower to plant and nourish and develop it; not the man without the Word, which were like the sower without the seed. But the true method followed means nothing else than putting the divine life into the race for its elevation and transformation.

Now, because regeneration imparts the life of Christ to the human soul, it is inevitable that the likeness of Christ should appear in the character resulting therefrom. A son does not resemble his father because he patiently and laboriously copies that father's features. The ancestral likeness is the result of the ancestral life. So spiritually: the rapidity and persistency with which Christlike traits appear in converts from heathendom form a deeply interesting study. What the sculpturing of education carried

on for years has failed to do the seed of the Word implanted in the heart has accomplished with astonishing rapidity. Recall the story of pioneer missions in Greenland for a striking illustration of this fact. Hans Egede, who went from Denmark to that country in 1721 in order that he might kindle the fire of the gospel amid its eternal snows, deserves the reverence of the whole Church of God for the heroism and Christlike self-denial which he exhibited in his noble undertaking. But it is deeply instructive to know the defective theory of missions under which he wrought, and to mark the result. His conception is thus stated in his own words: "It is a matter which cannot be questioned," he says, "that if you will make a Christian out of a mere savage and wild man, you must first make him a reasonable man, and the next step will be easier. . . . The first care taken in the conversion of heathens is to remove out of the way all obstacles which hinder their conversion and *render them unfit to receive the Christian doctrine*, before anything can be successfully undertaken on their behalf. In other words, it is necessary to prepare the untilled ground where a new Church is to be planted. Else it would be

the same imprudence as to throw good seed into thorns and briars, which would choke the seed.”¹

Noble and heroic missionary, who, amid the comforts of his rural pastorate in Norway, used to dream of Greenland and hear its dark crowds of heathen crying, “*O man whom God has blessed, pity us!*” and who was not disobedient to the heavenly vision, but, counting all things but loss for Christ’s sake, went forth to carry to them the news of redemption! What a pity he had not better understood the principle of grace — that salvation comes first, and improvement afterwards. Hans Egede toiled nobly for fifteen years amid the frozen regions of the north. But he saw no fruit, and left the field in bitter disappointment, preaching a farewell sermon from the words of the prophet: “*I have labored in vain, I have spent my strength for naught; yet my judgment is with the Lord, and my work with my God.*” Surely his work was with the Lord, however imperfect; for, two years later, the Moravian missionary John Beck, who succeeded Egede, found the true secret of success. One seed of Scripture from his lips — the story of the Saviour’s

¹ “Description of Greenland,” pp. 216, 217.

agony in the garden — fell into the heart of a savage by the name of Kajarnak — into a heart all overgrown and choked with the thorns of barbarism — and immediately it germinated and brought forth fruit. The stolid savage became a disciple: the disciple became an evangelist. His dull heart kindled with an astonishing glow, while with flowing tears and resistless pathos he recited to his countrymen the story of the cross. This was the beginning of success in that field; and Kajarnak is counted among the miracles of grace in modern missions. How pathetic the story! Dr. Kane tells us that once, in his dreary journey through polar ice, he was so overcome by a trivial incident that he wept in spite of himself. It was when, after months of wandering amid awful frozen desolations, he came suddenly upon a little violet blooming at the base of an iceberg — one burst of beautiful life amid eternal solitary death. Such is Kajarnak, the first blossom of the rose of Sharon appearing in the frozen fields of Greenland. And to the praise of the glory of the grace of God be it told, this flower sprung from a single grain of the Word falling into a savage heart. No culture could have produced it;

no art could have imitated it. It was the life of God producing the likeness of God.

Pass from the icy fields of Greenland to the torrid plains of the Dark Continent. Kajarnak has his literal counterpart in Africaner — Moffat's wonderful trophy of redeeming grace. It was said of him that he was such an incarnate fiend that he actually made a virtue of cruelty and a diversion of murder, killing men in order to make drum-heads of their skins and drinking-cups of their skulls. The audacity of his crimes created a reign of terror throughout the country where he dwelt, and neither savage chiefs nor colonial governments had found out any way to tame him. But Robert Moffat went to him in spite of the most earnest warnings to the contrary. He conquered him, not with carnal weapons, but with the living Word. The germ-principle of that Word being implanted in his heart, a whole harvest of sweet and Christlike virtues sprung up. The demon of cruelty became a meek disciple of Christ, and such a disciple that Moffat was able to say of him, concerning the whole time of his association with him after his conversion, "I do not once remember having occasion to be grieved with

him or to complain of any part of his conduct: his very faults seemed to lean to virtue's side."¹

"Do men gather grapes of thorns and figs of thistles?" asks Jesus. Yea, O Son of God, through the ingrafting of Thine own divine life even this miracle is possible! See the fruits of the Spirit hanging in richest clusters where once only the thorns of hate and cruelty abounded! Forgiveness, that rarest and divinest grace, springing up spontaneously in the heart of the manslayer and cannibal! This is indeed the crowning miracle of redemption. It was this grace in lively exercise in the heart of a once savage New Zealander which explained his singular behavior in rushing away from the communion-table and then suddenly returning to receive the sacred emblems. Mr. Taylor the missionary, observing this action of his convert, asked an explanation. The islander replied: "When I approached I did not know beside whom I should have to kneel; then I suddenly found myself close to the man who slew my father and drunk his

¹ His dying testimony was: "I feel that I love God, and that He has done much for me, of which I am totally unworthy. My former life is stained with blood; but the blood of Jesus Christ cleanseth from all sin."

blood, and whom I swore to kill the first time I should see him. The old revenge seized me, and I rushed away from the table. But just then I seemed to hear a voice: '*Thereby shall all men know that ye are My disciples, if ye have love one to another.*' That made a deep impression upon me, and at the same time I thought I saw another sight — a cross, and a Man nailed thereon — and I heard Him say, '*Father, forgive them, they know not what they do.*' Then I went back to the altar." ¹

Christians well versed in the history of missions have ceased to be astonished at such transformations as this wrought by the gospel. As for mission-critics, even their hostility breaks down at this point. So that one of the most acrid of these, Dr. Buchner, in noting the changes which the gospel has effected in these Pacific Islands, in replacing despotism and cannibalism by brotherly kindness and charity, volunteers this surly concession: "Since hypocrisy makes these people happier, why should hypocrisy be reproached as an evil thing?"

Again, consider the divine instinct to suffer

¹ "Missions and Culture," by Warneck, p. 165.

for Christ that so constantly appears among the birth traits of regenerated heathen. Lord Bacon, in naming the fruits of Christianity, speaks of "the miracle of martyrdom." Doubtless the common impression is that this miracle can only be expected to appear as the outcome of the maturest Christian experience, and in the lives of venerable and long-disciplined saints like Polycarp and Cranmer.

What a thrilling testimony, therefore, it is to the power of divine heredity that children and youth freshly converted from heathendom are found producing this fruit. "*The Church is born crucified*," said the eloquent French preacher Lacordaire. That is, cross-bearing is a natal instinct of the true disciple; and it is amazing how quickly it develops when occasion requires. The martyrs of Uganda do not belong to the first century, but to the latter part of the nineteenth century. They are not aged saints, but young converts from heathenism, some of them boys of tender age. Yet they go into the fire with as undaunted courage as Latimer and Ridley exhibited at the stake in Oxford, saying, as the wood is kindled, "I am a follower of Jesus: I am not

ashamed to confess Him," and singing, as the flames roll up, "*Killa siku tunsifer*"—"Daily, daily sing His praises." Rasalama, the first martyr of Madagascar—yesterday an idolater, to-day a Christian—approaches her execution with all the calm dignity and fortitude with which Perpetua met her fate in the third century, praising God that she is counted worthy to suffer affliction for believing in Jesus.¹

When two confessors of Christ in the Niger Mission, under Bishop Crowther, were put to the torture to induce them to recant, both stood firm; and their leader, though but recently converted from the grossest heathenism, uttered a refusal worthy to be ranked with Martin Luther's famous, "Here I stand: I can do no other; so help me God." For to his persecutor he sent this word: "Tell the master I thank him for his kindness; . . . but as to turning back to heathen worship, that is out of my power, for Jesus has taken charge of my heart and locked it. The key

¹ "She sang hymns as she was borne along to the place of execution. . . . Coming to the fatal spot, permission being granted her to pray, Rasalama calmly knelt on the earth, committed her spirit into the hands of her Redeemer, and fell with the executioners' spears buried in her body—Aug. 14, 1837."

is with Him: so you see it is impossible for me to open it without Him." ¹

Such precocity in the school of suffering for Christ may well surprise us, unless we have understood the mystery that martyrs are born, not made, begotten from above as the nearest of kin to "the Lamb that was slain."

If from dying sacrifices we pass to living sacrifices for Christ, we may find illustrations which will fill us with profound admiration. The devotion of certain Moravian Brethren in selling themselves into slavery in order to reach the bondmen with the gospel has been much celebrated in missionary literature. It is probable that though some stood ready to do so, no such case of voluntary enslavement actually occurred in their history.² But it has occurred in recent days.

Some twelve years since Lough Fook, a Chinese Christian, moved with compassion for the coolies in the South American mines, sold himself

¹ The other replied, "I have made up my mind, God helping me, to be in chains, should it so please the Lord, till the coming of the Judgment-day."

² This is the conclusion of Dr. A. C. Thompson in his well-known work, "Moravian Missions," p. 73.

for a term of five years as a cooly slave, and was transported to Demarara, that he might carry the gospel to his countrymen working there. He toiled in the mines with them and preached Jesus while he toiled, till he had scores of whom he could speak as Paul of Onesimus, "whom I have begotten in my bonds." Noble example of the possible spiritual power of "these from the land of Sinim." Lough Fook died about two years since; but not until he had won to the Saviour nearly two hundred disciples, whom he left behind in membership with the Christian Church. Where in the centuries has that lowliest feature in the condescension of the Man of Sorrows — "*He took upon Him the form of a slave*" — been so literally reproduced as here? Among all nations have been found those who have borne the Saviour's cross in martyrdom; but to a Christian Chinaman belongs, so far as we know, the unique honor of wearing the Saviour's bonds in voluntary servitude.

Would that we had time to run through the whole circle of Christian virtues and to show how the regeneration of the Spirit has developed these in the lives of those once destitute of them.

“The greatest of these is charity,” writes the Apostle, in discoursing upon divine graces. Uhlhorn, in his instructive work upon charity in the early Church, declares that this attribute was unknown to ancient heathendom; that it came into the world as a warm life-tide from the heart of Christ. Yes! and as certainly as the family features appear in the face of the child, so invariably has this grace appeared in the sons of God begotten anew by the Holy Ghost. “Educate men to give” is wise counsel. “Regenerate men to give” is the lesson of universal missionary experience. Fifty years out of heathenism, and the poor Karens of Burmah outrank their Baptist brethren of every State in the American Union save two as contributors to their missionary society. In 1881 the twelve hundred church-members belonging to the mission of the United Presbyterian Board in Egypt—most of them extremely poor—contributed £4546, or more than *seventeen dollars apiece*, for the support of churches and schools. Two years ago the Chinese Baptist Church in Portland, Ore., consisting of eighty members, sent *six hundred dollars* to China for the support of missions among their country-

men, averaging *seven dollars and a half per member*, while the *per capita* contributions of American Christians to the same object was not over fifty cents. They love much to whom much is forgiven; they bestow much who know themselves much blessed. The gospel gives new hands and new faces as well as new hearts to those who lovingly believe it. The implanting of the divine life inevitably results in the imaging of the divine likeness in act and feature and example.¹

From the individual let us pass to society in our study of the fruits of modern missions. In our Lord's parables of the kingdom in the thirteenth of Matthew, we observe that in the first parable He makes the seed represent the Word of God, and in the second He makes it stand for the Christians whom that Word has begotten. Does not this indicate the true divine order in the regeneration of the world, the implanted "Word" renewing the individual, and the renewed individual transforming society?

¹ "In Southern India, for instance, you can tell whether a village is largely Christianized by the appearance of the women at the well—their dress is more seemly, their look is different. Nearly every Hindu woman has a careworn, anxious face, as if the battle of life tried her sore. The Christian woman has a far more peaceful expression."—Dr. J. Murray Mitchell, *Foreign Missions*, p. 20.

True, the wisdom of this world has not comprehended this secret. Its dream has constantly been of reaching the units through the multitude, and the lower caste through the higher. The philosopher Benjamin Franklin, fascinated by the splendor of Whitefield's genius, wrote him in 1749: "I am glad to hear that you have frequent opportunities of late of preaching among the great. If you can gain them to a good and exemplary life wonderful changes will follow in the manners of the lower ranks; for *ad exemplum regis*, etc."¹ Whitefield soon after replied, congratulating Franklin on the distinction he had won in the learned world, and adding: "As you have made pretty considerable progress in the mysteries of electricity, I would now humbly recommend to your *diligent and unprejudiced pursuit and study the mystery of the new birth*. It is a most important and interesting study, and when mastered will richly repay you for all your pains."

¹ Franklin continues in the same letter: "On this principle Confucius, the famous Eastern reformer, proceeded. When he saw the country sunk in vice and wickedness triumphant, he applied himself first to the grandees, and having by his doctrine won them to the cause of virtue, the commons followed in multitudes. This mode has a wonderful influence on mankind."—Tyerman's *Life of Whitefield*, vol. ii., pp. 228, 283.

Perhaps the issue between philanthropy and the gospel was never more sharply drawn than by these two eminent representatives of each; and the answer of the great evangelist is the most condensed and pointed that could have been framed. The mystery of the new birth is the key to the problem of social reformation. Therefore God does not begin with men of high birth, and superadd to their respectable heredity the morality of the Decalogue or the philanthropy of the Sermon on the Mount, and so fit them to be missionaries to the low and outcast. No! Whether one be high-born or low-born, he must be re-born before he can enter the kingdom of God, to say nothing of bringing in others. And since men of good ancestry care little for a new heredity, God from necessity must find the subjects of the new birth in the bottom ranks. Thus it has happened from the beginning that the seed of the Word has first taken root in the lower strata of society, and thence pushed upwards to the higher.

So far from the upper classes reforming the lower, the tendency is for them constantly to sink to their level. As another New England philosopher, Emerson, has well put it: "What are called

the first families have almost invariably to be sent back to the soil in the third or fourth generation to be recruited therefrom." This being the law of human society, the divine plan simply conforms to it; and without being in any sense a "respector of persons," God chooses the foolish and the base and the despised to be the first subjects of His grace, knowing that with the blood of the divine ancestry in their veins they will certainly rise from slavery to mastery, from their outcast rank to that high-caste rank which is called in Scripture "a chosen generation, a royal priesthood, a holy nation." ¹

To recur again to the parabolic teaching of our Lord, let us observe how strikingly missionary history confirms it. The seed of the Word germinating in single hearts, and these renewed hearts in turn becoming the germ principle of a new society — this is the divine order. We cite

¹ "Has not the history of all missions, ancient and modern, shown that the instinct of the common people in accepting the gospel has ever anticipated the self-complacent ignorance of the wise and the learned? How many Churches of Christians were there aforetime in Greece whilst the professors in Athens were still offering for acceptance the withered leaves of philosophy and rhetoric! It was precisely in that University of the Ancients that heathenism managed to preserve itself longest." — *Christlieb*.

illustrations from two peoples standing at complete antipodes in the social scale :

Thirty and three years the Moravian missionaries of Labrador had toiled on amid such discouragements that they had begun seriously to consider the abandonment of their principal station at Hopedale. But one day in 1804, as a missionary was preaching from the text, "*The Son of Man is come to seek and to save that which was lost,*" the words took powerful hold of a wretched abandoned woman, so sunk in every vice that she was despised and shunned even by her degraded countrymen. She was filled with the deepest anguish on account of her sins, spent the night in the huts occupied by the dogs, as though unworthy to associate with human beings. The great word of the preacher, however, proved a savor of life to her soul. She entered into sweet peace, and immediately began to praise the Saviour in the most exultant strains for what He had done for her. She became as a live coal in her village, from which the whole community was set on fire. Old and young were brought under powerful conviction. "In every hut the sound of singing and praying was audible, and the

churches could not contain the numbers who flocked to hear the message of salvation.”¹ Those converted were moved at once to become missionaries to their heathen countrymen, and so the work spread throughout the land. This was Labrador's Pentecost; it was kindled by a single text. “Is not my word like as a fire? saith the Lord.”

Pass from snowy Labrador to sunny Japan and recall the story of the gospel's first entrance into that country. As late as 1854 it is not known that a single soul in that land had justifying faith in Jesus Christ. Soon after, a copy of the New Testament, dropped from some English or American ship, was found floating in the bay of Yedo, and was picked up by a Japanese gentleman. Curious to know its contents, he sent to Shanghai for a Chinese version of it. As he read he was “filled with admiration, overwhelmed with emotion, and taken captive by the nature and life of Jesus Christ.” He applied to Dr. G. F. Verbeck, the American missionary, to interpret the Word of God to him, and he and two friends were the first Japanese to make public confession of their

¹ Young's “Light in Lands of Darkness,” pp. 23, 24.

faith in Christ under a Protestant ministry. All the world knows how the Word of the Lord has grown and multiplied in Japan from that day onward. Are these two stories to be set down among the happy accidents in the history of the Word of God? On the contrary, do we not see history here literally interpreting the parables of our Lord and translating them into real life? Even the long delay in the harvest in the first instance is a part of the divine plan; for in another parable of the seed our Lord tells us of the process of growth: "first the blade, then the ear, after that the full corn in the ear." As cheering as is the demonstration of the sure germination of the gospel seed, so pathetic is the oft-repeated story of the long waiting of the husbandman for the promised harvest. It was seven years before Carey baptized his first convert in India; it was seven years before Judson won his first disciple in Burmah; Morrison toiled seven years before the first Chinaman was brought to Christ; Moffat declares that he waited seven years to see the first evident moving of the Holy Spirit upon his Bechuanas of Africa; Henry Richards wrought seven years on the Congo before the first convert

was gained at Banza Manteka. It has seemed almost as though God had fixed this sacred biblical number as the term of the missionary's apprenticeship, as I have found it recurring again and again in the story of the planting of the gospel. But how rich his reward who has waited patiently till the seed should spring and grow up he knoweth not how! "*Deus habet horas et moras*," says the proverb. God has seasons and delays. And glorious indeed are the seasons which often follow His delays! "We are now *seven years* in this land," wrote Brother Batsch of the Gossner Mission among the Kohls of India, "but through these long years it was but trial of our patience and endurance. . . . Everything seemed to be in vain, and many said the mission was useless. Then the Lord Himself kindled a fire before our eyes; and it seized not only single souls, but spread from village to village, and from every side the question was borne to us, What shall we do? How shall we be saved?" The story continues of the outgrowing of the chapel and the necessity of building a larger house; of converts coming no longer singly, but by households together, and then by entire villages. And

the exulting narrative closes: "Hundreds of Christian Kohls filled the spacious, lighted, pillared church; seventy candidates stood up to praise and confess God before all; and *I thought it was no more a heathen land I was in, but a Christian and at home.*"¹

The relation of civilization to the gospel in transforming heathen society is a question which inevitably recurs at this point. We will concede everything that is reasonable as to the value of the former as an ally of Christianity. With all we have to be ashamed of in the dealings of so-called Christian nations with their heathen neighbors, it cannot be denied that European civilization has wrought immense good in India and in Japan and in parts of Africa. But we may be very bold and say that civilization without the gospel cannot effect any permanent uplift in heathen society, while the gospel without civilization can completely transform and humanize society.

To consider the last proposition first. Civilization and social amelioration are wrapped up in

¹ See an admirable account of Gossner and his missions in "Praying and Working," by Dr. W. Fleming Stevenson, pp. 250-321.

the gospel in germ, even as the oak is wrapped up in the acorn. Plant a grain of wheat, and it requires no bias or forcing to make it produce wheat rather than oats or barley. The Word of God is the seed-corn of social morality, of material prosperity, and of human civilization. Let that Word be received into the heart, and all the rest will come inevitably. I have always considered that the experience of David Brainerd among the Indians of North America amounts to a demonstration on this point. Reviewing the remarkable work of grace under his preaching at Cross-weeksung, N. J., he describes his preaching as "one continual strain of gospel invitation to sinners," with a plain setting forth of "the peculiar doctrines of grace." He had no time for inculcating reformation of morals, or instructing in the rudiments of civilization. He simply preached the evangelical truths of the gospel and hastened on. And what was the result? Let us listen to his own words: ¹

"When these truths were felt at heart there was now no vice unreformed, no external duty neglected. Drunkenness, the darling vice, was

¹ See Brainerd's "Memoirs" *in loco*.

broken off from, and scarce an instance of it known among my hearers for months together. The abusive practice of husbands and wives in putting away each other and taking others in their stead was quickly reformed; so that there are three or four couples who have voluntarily dismissed those whom they had wrongfully taken and now live together in love and peace. The same might be said of all other vicious practices. *The reformation was general, and all springing from the internal influence of divine truths upon their hearts, and not from any external restraints, or because they had heard these vices particularly exposed and repeatedly spoken against.* Some of them I never so much as mentioned—particularly that of the parting of men and their wives—till some, having their conscience awakened by God's Word, came and of their own accord confessed themselves guilty in that respect."

"A sower went forth to sow."—Human wisdom would insist that this sower should be heralded or attended by the civilizer and the reformer and the schoolmaster to make his work effectual. God trusts alone in the seed, knowing that it contains in embryo the schoolmaster and

reformer and statesman, who will certainly be brought forth as they shall be needed.

In contrast with this illustration of what the gospel can do without education, let us put another of what education can accomplish without the gospel.

At the World's Missionary Conference in London in 1888 I heard recited the story of Bishop Colenso's experiment in civilizing heathen into the kingdom of heaven. His claim was that the African savages only needed educating and developing under the right influences in order to make good men and women. To prove this, he had a number of Zulu lads bound to him for a certain number of years, so that he could have complete control of them. These he rigidly and patiently educated in the refinements of civilization and in the requirements of good behavior, holding religion in the background meantime and contending that this would inevitably be manifested or sought as the result of this preparatory training. He completed his work, and announced to his wards their freedom, coupled with an invitation to remain for instruction in the higher principles of the Christian faith. The only result

was that on receiving their liberty they threw off their civilized dress, kicked up their heels, and ran back to their primitive savagery with all the alacrity with which an uncaged bird flies away to its native skies, and the Latitudinarian Bishop of Natal had frankly to admit the futility of his experiment.¹

And yet the delusion is persistent and unconquerable, and the experiment will be constantly reappearing in some form or other. Even they who believe most evangelically that the Word of God is the "sword of the Spirit" are repeatedly tempted to believe that that sword needs civilization as the hilt for grasping it and driving it home.² But inexorable experience is ever teaching the contrary. Man is

¹ See Report of London Missionary Conference (1888), vol. i., pp. 267, 268.

² Even so evangelical a missionary as Samuel Marsden, the devoted pioneer of the gospel in New Zealand, at first shared the view of Hans Egede quoted above. "Civilization must work in preparation for conversion," he wrote. After twenty years' experience he writes again: "Civilization is not necessary before Christianity. We may give them both simultaneously if we will; but it will always be found that civilization follows Christianity rather than conversely. If we speak with the poor heathen of his God and the Saviour, he will understand. The rest will come of itself."

by nature an evolutionist; but experience is a devolutionist. The startling discovery of a wolf-boy has been made in India; a child suckled and brought up by this wild beast of the forest till all traces of the human have been well-nigh obliterated.¹ But the boy-wolf yet remains to be discovered—the beast so humanized as to be almost identical with man in his character and physiognomy. Man easily graduates downward in the school of development, but not upward. When, under the influence of external training, savages have taken on many of the traits of renewed humanity, great hope has been awakened of their permanent elevation; but “being let go,” alas! they have gone to their own place of primitive barbarism. It will always be so unless the human being can be endowed with an upward gravitation, permanent and more powerful than that which has drawn him downwards. Hongi, the New Zealand chief, was thought to be “civilized” after he had been taken to London and trained under the best influences of European culture and morals. Being sent back to New

¹ See Professor Seeley's account of this phenomenon in *The Congregationalist*, January, 1892.

Zealand, "the first thing he did after a battle in which he was victorious was to tear out and swallow the right eye of his slain enemy and to bite into his still fluttering heart, while he served up hundreds of his foes as food for his victorious army." Thus the wolf that seemed to have lain down with the lamb was found just as ready as ever to ravage and devour the flock. It is a hard conclusion to reach that the savage is incapable of being humanized except as he is first Christianized. But this is the constant lesson of missionary history.¹ John Williams of Erromanga declared that though the South Sea savages were in daily contact with civilization for years they showed no interest in it till they began to be converted. They saw European houses constantly before their eyes in Tahiti, but they never thought of constructing such for themselves; they saw missionaries dressed in civilized costume, but they showed

¹ "Apart from a few half successful experiments, as perhaps those of the Rajah Brooke in Sarawak, we look in vain in the history of ancient or modern missions for examples of the heathen being slowly prepared to and through culture for the acceptance of Christianity; while conversely there is no lack of examples that the systematic way through civilization to evangelization has been not only a circuitous but a wrong way."—Warneck, *Culture and Missions*, pp. 232, 233.

no inclination to adopt this attire for themselves till the instincts of the new life began to assert themselves within them. Then they were as eager to accept these innovations as before they had been indifferent to them.

At one station in South Africa, the Edendale Mission, seventy Christianized Zulus live in houses like Europeans, with furniture in and gardens around them. They have a school and a stone church built by themselves; yet three hundred thousand of their unchristianized neighbors of the same tribe, though in contact with English civilization for nearly half a century, are yet without a bed to lie on, a chair to sit on, or a table or furniture of any kind.¹ Dr. J. L. Wilson, writing of missionary operations in western Africa, says: "Something more is needed to civilize the heathen than specimens of civilized life. This would imply that ignorance alone hindered their improvement; whereas there inheres in heathenism an aversion to those activities which are essential to prosperity. We look in vain for any upward tendencies in pagans till their moral natures are quickened."²

1 "Journal of the Society of Arts," June 13, 1879, p. 648.

2 "Western Africa," p. 327.

These testimonies are so explicit as almost to surprise us. For we might expect at least a gradual shading in the boundary lines between paganism and Christianity—some infusion of civilization into heathen life before Christianization takes place. But no! The line of demarcation is rigidly drawn: regeneration must constitute the root of all true reformation. Professor Drummond, who has lately shown far too much favor to the Christian evolution doctrine, utters a truly noble sentence in a chapter of his earliest book, and one deserving to be held in perpetual remembrance by his admirers. After admitting that experimental science has found a great gulf fixed between inorganic and organic life, which no bridge of natural development can span, he declares that the world of the natural man is staked off from that of the spiritual man by barriers which have never yet been crossed from within; and he then concludes thus: "No organic change, no modification of environment, no mental energy, no moral effort, no evolution of character, no progress of civilization, can endow any single human soul with the attribute of spiritual life. The spiritual world is guarded from the world next in order beneath it by a law of biogenesis,— Except

a man be born again, . . . except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' ”¹

This we hold to be Scriptural doctrine, and the history of missions constitutes an illuminated exposition thereof; and we know of nothing more inspiring to our faith than simply to listen to the chorus of praise over the triumph of modern missions, as it is sung by men of all schools, Christian and non-Christian alike.

Mr. Darwin, the naturalist, visiting Tierra del Fuego in 1833, wrote: “The Fuegians are in a more miserable state of barbarism than I ever expected to have seen any human being.” He thus describes their appearance: “The expression of their faces is inconceivably wild, and their tones and gesticulations are far less intelligible than those of domestic animals.” Subsequently, in 1869 and in 1880, he bore astonished testimony to the change wrought in them by the gospel, adding: “I certainly should have predicted that not all the missionaries in the world could have done what has been done.”²

¹ “Natural Law in the Spiritual World,” p. 71.

² Darwin was led from what he saw, especially among the

The condition of the Sandwich Islands was hardly less wretched before the gospel touched them—a nation of half-naked savages, feeding on raw flesh, sensual and devilish to the lowest degree. Hon. Richard H. Dana describes his visit to Hawaii forty years after the missionaries had begun their work there, saying: “I did not find a hut without a Bible and hymn-book, and family worship and grace at meals are as universal as they were a hundred years ago in New England.”¹

The Fiji Islands, perhaps, present the most impressive miracle of missions in all the world. James Calvert, the devoted pioneer evangelist to this people, says: “When I first arrived at the Fiji group my first duty was to bury the hands, feet, heads, and bones of arms and legs of eighty victims whose bodies had been roasted and eaten in a cannibal feast. I lived to see the very can-

Fuegians, to become not only an admirer but a supporter of foreign missions, for he made himself an annual contributor to the South American Missionary Society, to whose secretary he wrote: “It is wonderful, and it shames me, as I always prophesied failure. It is a grand success. I shall feel proud if your committee think fit to elect me an honorary member of your society.”—*Life of Darwin*, pp. 307, 308.

¹ Letters to New York *Tribune*.

nibals who had taken part in that inhuman festival gathered about the Lord's table." All this in fifty years. So early as 1879 Sir Arthur Gordon, the first British governor, on his return to London said: "Out of a population of about one hundred and twenty thousand, one hundred and two thousand are now regular worshippers in the churches, which number eight hundred, all well built and completed. In every family there is morning and evening worship."

The famous inscription to Dr. John Geddie, in the church at his station at Aneityum, reads more like romance than a record of fact:

"When he landed here in 1848 there were no Christians:
When he left here in 1872 there were no Heathen."

But one has only to read the story of the evangelization of that island to learn how literally the words may be taken.

If we ask for testimonies as to the social and civil improvement among the converted heathen, Captain Briggs, in his book "Sunny Days in Salween," writes: "As an official of eight or nine years' experience on this coast, I can vouch for the great moral elevation among the Karens. I venture to assert that ten Christian villages give

less trouble to the police than one heathen Karen village. Indeed, our registers show that in one heathen town, Taungbyuk, there is more crime than in the whole Christian district of this province.”¹

Wallace, the distinguished naturalist, writing of Minahassa in Celebes, says: “The missionaries have a right to be proud of this place. Forty years ago the land was a wilderness, the people a multitude of naked barbarians who decorated their roughly made huts with human skulls. Now the place is a garden worthy of its beautiful national name Minahassa.” Let us hear one other testimony concerning one of the greatest and most important missionary fields in the world, India. So eminent a witness as Sir Bartle Frere bears this testimony: “I speak simply as a matter of experience and observation and not of opinion, just as a Roman prefect might have reported to Trajan

¹ As bearing on this point, the following comparative statement of crime among the adherents of the three great religions of southern India is deeply suggestive. It is given by the *Madras Weekly Mail*, January 26, 1887:

“	“	“	“	447 Hindus.
“	“	“	“	728 Mussulmans.
“	“	“	“	2500 Christians.”

or Antonines; and I assure you, whatever you may be told to the contrary, the teaching of Christianity among the one hundred and sixty millions of civilized and industrious Hindus and Mohammedans in India is effecting changes moral, social, and political, which for extent and rapidity of result are far more extraordinary than anything you or your fathers have witnessed in modern Europe."

These are testimonies which might be expanded into a volume were it necessary. We have selected these because for the most part they come from laymen and civilians who contemplate the work from various points of view. "What shall we then say to these things? If God be for us, who can be against us?" This was Paul's question and Paul's answer. What if we go further and say, "If God be in us, who can be against us?" This is God's method of saving a lost humanity. He puts His own life into the race. Every regeneration is a pulse-beat of the heart of God in the heart of man; redemption, which began in the shedding of Christ's blood upon the cross, is carried on from age to age by the communication of His life to human souls. It is not human nature at its highest helping human nature at its

lowest. It is the divine assisting the human; it is God yoking up His holy nature with our fallen, helpless nature, that He may lift it out of its low estate. It is so great a fact, this communication of the life of God to man, that Neander has rightly called it "the miracle of miracles, the sum of all miracles; the standing miracle of the ages."

LECTURE V.

THE HOLY SPIRIT'S PROPHECIES CONCERN-
ING MISSIONS.

“The work which the Holy Ghost accomplishes in us embraces the whole development of the divine life in fallen man, from its alpha to its omega. This work, which raises us far above Adam before the fall, since it raises us to Christ risen, depends wholly on the all-powerful action of the Spirit of God. The Holy Ghost will make perfect in the day of the Lord the splendid work of atonement He has already begun. Therefore He directs our thoughts towards the patient waiting for Christ. The Spirit who animates the Bride teaches her to say, “Even so, come.” He makes us sigh for adoption, the redemption of the body, and the revelation of the glory of the Son of God.”—E. GUERS, “LE SAINT ESPRIT.”

V.

THE HOLY SPIRIT'S PROPHECIES CONCERNING MISSIONS.

SEVEN times our ascended Lord speaks from glory saying: "*He that hath an ear, let him hear what the Spirit saith unto the churches.*" And this sevenfold admonition stands at the opening of the one prophetic book of the New Testament, called, "*The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass.*" A secularized Church has constantly slighted and disparaged the Apocalypse; but so precious is it counted by the Lord, that He has made it to open and close with a beatitude: "*Blessed is he that readeth*" and "*Blessed is he that keepeth the sayings of the prophecy of this book,*" are the two benedictions between which its sacred contents are clasped. Is it presumptuous, therefore, that we closely bend our ears to hear what the

Spirit may say to us concerning the great theme which we are now considering?

There is a passage in this volume which seems to portray so graphically the great missionary era that commentators of various schools have united in recognizing the application. Before we refer to this, let us observe the method of the book in which it is contained.

This volume teaches by visions rather than by didactic statements. In a sort of divine drama angels are seen to appear and disappear, performing their various parts; centuries and ages may elapse between the successive acts; but all are seen to be moving on to the one great event—the coming of the King of kings, and His taking unto Himself His great power, that He may reign. In the tenth chapter of Revelation there is the vision of the open book, which historical interpreters have applied to the Reformation. In the fourteenth chapter there is the vision of the angel bearing the everlasting gospel; and closely following is another angel, crying, “Babylon is fallen, is fallen.” Historically this has been the order of events as they have thus far unfolded—the opening of the long-sealed Bible to the eyes

of the world; the opening of the long-shut doors of the nations that the heralds of the cross might enter in; and now the multiplying signs of the end of the dispensation.

Let us put ourselves back for a while into the twilight of pre-Reformation times. Wycliffe, "The Morning Star of the Reformation," has passed from sight, but the light-bearers, nicknamed Lollards, whom his doctrines have inspired, still survive; and in "The Lantern of Light," a devotional book composed shortly after their master's death, these noble confessors reveal their true sentiments. Could anything be more exquisitely tender and more profoundly true than this prayer with which that book is prefaced? "When Thou, O Lord, didst die on the cross, Thou didst put the Spirit of life into Thy Word, and gavest it power to make alive through Thine own dear blood, as Thou Thyself sayest: '*The words that I speak unto you, they are spirit, and they are life.*'" All that we could wish to affirm concerning the relation of the Bible to the work of missions is wrapped up in this single sentence. Christ survives in His written Word; and though cut off out of the land of the living, yet through the re-

generating power of His Word "He sees His seed and prolongs His days." If Milton could say that "a good book is the life-blood of a master-spirit," how much more truly can we apply his words to the "Book of books," in which the very life-blood of our ascended Lord pulsates by the Holy Spirit, quickening, regenerating, sanctifying, and finally glorifying human souls, when He shall come again to take them unto Himself. To the question, so often asked, why the era of Protestant missions was postponed so long, and why it did not come in immediately after the Reformation, this is a sufficient answer. An era of missions were impossible except there were a previous dispensation of Bible-translation. Without the Scriptures Christianity may be imposed upon a nation, but it cannot be implanted in a nation. Paul with his hands fettered, and yet able to say, "But the Word of God is not bound," can do vastly greater missionary work than Xavier with his hands free and the Word of God bound. And though with the era of the Bible-translation there set in an era of fierce persecution which strove with utmost power to thwart the circulation of the Scriptures, yet just as fast as the volume of

the Word spread did the dawn of missions advance.

I presume few of us realize how slowly the enterprise of giving the Scriptures to the people proceeded till the fulness of time had come. In the beginning of the sixteenth century we hear Erasmus breathing out his fervent desire for the universal circulation of the Bible, in the following words: "I wish that even all women might read the gospels and the epistles of St. Paul. I wish they were translated into all languages, so as to be read and understood not only by the Scotch and the Irish, but even by Saracens and Turks. I long for the day when the husbandman shall sing parts of them to himself as he follows the plough; when the weaver shall hum them to the tune of the shuttle; when the traveller shall while away with their stories the weariness of his journey." Here was a noble aspiration indeed; but evidently its attainment was deemed very remote, if not impossible, by the scholar who uttered it. Three hundred years passed—years of struggle, of martyrdom, of alternate success and defeat—and we come to the opening of the missionary era; and still to the great mass of the common

people of Christendom the Bible was a sealed book.

The closing decade of the eighteenth century saw Carey the cobbler travailing in birth with the idea of universal evangelization. In 1792 his longings were realized; and we are keeping this year as the one hundredth birthday of modern missions. In that same year a Welsh peasant girl, whose parents were too poor to own a Bible, read from a neighbor's New Testament the words "*Search the Scriptures,*" and they woke in her heart an unconquerable desire to possess this treasure for herself. For six years she toiled with her hands, enduring the utmost self-denial, that she might earn enough to buy a copy of the Bible. Eight years later, in the spring of 1800, this young maiden walked twenty-five miles, barefooted, to a place called Bala, carrying on her person the hard-earned price of the Book of books, that she might now possess a copy of her own. Reaching the town, and begging a night's lodging from a Methodist preacher, she could hardly wait for the sunrise to realize her long-cherished desire; and so, like her sisters who sought the Saviour's sepulchre, she rose up

“very early in the morning,” and made her way to the house of Rev. Thomas Charles, who was reported to have the priceless treasure on sale. To her great sorrow the good minister had to confess that he had no copies left except those already promised to friends, and that no more could be obtained from London. The grief of the disappointed girl was overwhelming, and it so moved the pastor’s heart that he said, “My dear child, I see that you *must* have a Bible. It is impossible to refuse you.” The precious volume was put into her hands; but not into hers alone. The minister who acted in this historic scene was so moved by it that he determined to see what could be done to bring the Bible within the reach of the yet unprivileged millions of Christendom and of the world, to whom it had hitherto been an unattainable possession. This resolve was carried out by steps which I cannot now trace, till in 1804 it reached its consummation in the formation of the British and Foreign Bible Society. Thus as William Carey the cobbler of Paulerspury was honored under God to be the founder of modern missions, Mary Jones, the weaver’s daughter of Llanfilhangel, was made

the instrument of inaugurating the great movement of Bible distribution, which has so grown and prospered that already we may say of the Scriptures: "*Their line is gone out unto all the earth, and their words unto the end of the world.*"

Now I do not affirm dogmatically that the tenth chapter of Revelation is a prophecy of the Reformation; but remembering that the Apocalypse is a book of symbols in which it is God's method to represent the character and significance of an entire epoch by means of a single concrete hieroglyph, we may well ask with a modern commentator, "What symbol could we invent or imagine which could so perfectly foreshadow the Reformation as this one of an angel with the open book?"

From Wycliffe to Charles of 'Bala the burden of the centuries had been: "The Bible for the common people." How slowly this divine purpose ripened, till the nineteenth century opened with the first organized society for the diffusion of Bibles, as it opened with the first great organized effort for preaching the gospel in all the world. Since that time Bible societies and missionary societies have moved hand in hand in

their work, as they have multiplied year by year in number. God's appointed agent and agency for evangelizing the world are these two: the man of God, the Christian preacher; and the Word of God, the Christian Scriptures. Not the man of God without the Word of God, as Roman Catholic missions have vainly held; not the Word of God without the man of God, as some Protestants have been tempted to suppose; but the man of God and the Word of God. This twain God hath joined together, and none may put them asunder.

It is interesting to observe the extension of these two parallel lines of evangelizing agency side by side through this century. The £13 2s 6d with which, in 1792, twelve Baptist ministers associated with Carey began the modern missionary enterprise, has grown to \$11,000,000 annually now collected by the missionary societies of Great Britain and America. So the British and Foreign Bible Society, from the £700 contributed at the first meeting March 1, 1804, advanced so rapidly in favor and patronage that within its first thirty years it received contributions amounting to £2,050,956, and has now an annual income

of more than £200,000. The solitary and feeble missionary society inaugurated by Carey and his friends a century ago has seen its children multiply till more than a hundred kindred societies were present at the World's Conference in Exeter Hall in 1888.¹ And so the British Bible Society has become the mother of others of the same character in the United States and on the continent of Europe, in the British Provinces, in the West Indies, in the Pacific Islands, in China, in Hindustan, and on the shores of Africa, till now there are not less than eighty Bible societies in the world, which since 1804 have issued two hundred and twenty millions of Bible Testaments and Scripture portions.

Bible missionaries named colporteurs have gone forth side by side with gospel missionaries. The seven thousand heralds of the cross in foreign lands into which the little Carey company has

¹ The English Baptist Missionary Society was formed in 1792; The London Missionary Society in 1795; The Scottish Missionary Society in 1796; The Netherlands Society in 1797; The Church Missionary Society in 1799; The American Board in 1810; The American Baptist Missionary Union in 1814; The United Foreign Missionary Society (Presbyterian), 1818, etc. The *Quarterly Review* of July, 1886, estimates all the missionary societies as not less than one hundred and forty-six.

grown now bear the Bible translated into not less than two hundred and eighty languages, and capable of speaking to nine-tenths of the whole human race in their own tongue.

Well may we pause a moment to contemplate what of spiritual promise and potency all this signifies. Our familiarity with the Word of God has rendered us too insensible of its divine value. Not so with missionaries who have been honored of God to open its pages to the benighted races of men. To them it has seemed almost as stupendous an event as the incarnation itself, of which it is a kind of image and reproduction. Robert Moffat has given a vivid description of his emotions on the completion of his translation of the entire Bible into the language of the Bechuanas. "I felt it to be an awful thing," he says, "to translate the Book of God. When I had finished the last verse I could hardly believe that I was in the world, so difficult was it for me to realize that my work of so many years was completed. A feeling came over me as if I should die. . . . My heart beat like the strokes of a hammer. . . . My emotions found vent by my falling on my knees and thanking God for

His grace and goodness in giving me strength to accomplish my task."

Moffat's experience in contemplating the last completed page of a translated Bible is only matched by the story of John G. Paton's experience over his first printed page of the Scriptures put into the Tannese tongue. He says: "Do you think me foolish when I confess that I shouted in an ecstasy of joy when the first sheet came from the press all correct? It was about one o'clock in the morning. I was the only white man then on the island, and all the natives had been fast asleep for hours. Yet I literally pitched my hat into the air and danced like a schoolboy round and round that printing-press, till I began to think, 'I am losing my reason.' Would it be liker a missionary to be upon my knees, adoring God for this first portion of His blessed Word ever printed in this new language? Friends, bear with me, and believe me, that was as true worship as was ever David's dancing before the Ark of God."¹

¹ "Life of Paton," vol. i., p. 202. Dr. William Goodell, on completing his translation of the Bible into Armeno-Turkish in 1841, wrote: "Thus have I been permitted by the goodness of God to dig a well in this distant land, at which millions may drink."

There is no disproportion between these raptures of great missionaries over the translated page of Scripture and the exceeding moment of the event which they celebrated. The Word of God put into the language of a people means the life of God introduced into their circulation. Napoleon dying on St. Helena said to his comrades: "When I am dead my spirit will return to France to throb with ceaseless life in new revolutions." What he said was true only in a figure. But the Spirit of our Lord did return literally to the earth after His departure; and through the inspired Word it is begetting constant moral revolutions. Bible-translation is really Christ-translation; it is His transfiguration into human lives. When souls are begotten again by the word of truth, Christ is, in a mystical and spiritual sense, reborn among men; so that the work of Bible-translation aims ultimately at a kind of reincarnation of the Son of God—the putting of His life-blood into the veins and arteries of new races and peoples.

After the vision of the open book comes another, graphic and glorious, and hardly to be mistaken in its significance: "*I saw another angel*

flying in mid-heaven, having an eternal gospel to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people" (Rev. xiv. 6, R. V.). So sober a commentator as Alford refers these words without question "to the great era of Christian missions"; and marking their harmony with our Lord's discourse in the twenty-fourth of Matthew, concludes that when they shall be fulfilled "*the time of the end is close at hand.*"

For more than a century the trumpet tones of this angel of missions have been swelling and loudening, till they have penetrated almost every nation of the habitable earth. And is it strange that some, having trained their ears to hear what the Spirit saith unto the churches, imagine that now they can catch the prelude of doom upon mystical Babylon, whose fall is to usher in the final triumph of our Immanuel? By the well-nigh unanimous *consensus* of Protestant interpretation, Babylon signifies the world-kingdom—or the politico-ecclesiastical system of which Rome is the centre; and from the days of the Reformers until now, the mystical number of *forty and two months* which marks the duration of this power

has been interpreted to mean twelve hundred and sixty years. This is not the place to go into the question of apocalyptic dates, except to say that, reckoning from the famous decree of Phocus, expositors have long anticipated the years 1866–1870 as likely to bring on a crisis in the history of the Papacy. We simply state this fact without dwelling further on it.

Now let us recall what actually came to pass within these years. In 1866 occurred the battle of Königgratz, declared by an historian to be “one of the mightiest conflicts of the century,” in which Papal Austria was defeated by Protestant Prussia, and the latter rose to the position of supremacy among the great powers of continental Europe. This, however, was only the preparatory move of Providence towards a greater revolution soon to come.

In 1870 the great Œcumenical Council was assembled at Rome, the distinct purpose of which was known from the beginning to be to place the crown of infallibility on the head of the Pope. After long discussion this dogma was passed, and on the 18th of July, 1870, the ruler of the Vatican was declared to be—in regard to all ques-

tions of faith and morals — infallible! Alas, how near the acme of glory often lies to the abyss of humiliation! Within twenty-four hours from the promulgation of this decree, or on the morning of July 19, 1870, war was declared between France and Germany. The contest was brief, as every one knows, and came to a decisive issue on the 1st of September at Sedan. And what a battle-field was that of Sedan! The consolidated German Empire, with Prussia at the head, had been made ready to stand as the champion of Protestant ideas against France, at this time the prop and defender of the Papacy. Nor was this all. The old fable of the spirits of dead warriors hovering over the field of battle to give their succor and support to the contestants for the right was now about to be strangely realized. Two hundred years previous—in 1685—had occurred that awful injustice, the revocation of the Edict of Nantes, by which half a million of French Protestants had been driven from their homes and country, with every conceivable hardship and indignity. “And shall not God avenge His own elect, that cry day and night unto Him? I tell you that He will avenge them

speedily." It is the affirmation of Jules Favre, made in the French Assembly, that the principal commissioned officers on the Prussian side in this battle of Sedan, the generals who really won the day, were the great-grandsons of the exiled Huguenots who, two centuries before, had been driven into Germany by this unrighteous decree. So it was that very ancient issues were coming up for settlement at Sedan. It was not only Protestant against Papist, and Huguenot against Jesuit; it was William I. against Louis XIV.; it was the nineteenth century against the seventeenth century. And the Huguenots and Protestants were at last to win. The army of Louis Napoleon met with a quick, humiliating, and crushing defeat; the French Empire went down. This necessitated the withdrawal of the French troops from Rome, and this opened the Eternal City to the entrance of the Italian army; and on the 20th of September following, Rome was declared to be the capital of United Italy and the seat of Victor Immanuel's government. And so the temporal power of the Papacy fell, and great was the fall thereof! As said an editorial of the *London Times* upon the event: "*Within the same year*

the Papacy assumed the highest spiritual exaltation to which it could aspire, and lost the temporal sovereignty which it had held for a thousand years."

Now I do not hesitate to express the conviction that, as affecting the work of evangelical missions, this fall of the temporal power of the Pope was the most momentous event of modern history; for it made Papal Christendom, what it never has been and never could be before, an open and accessible field for preaching the gospel of the Son of God.

Let us briefly trace the results which have accrued to Protestant missions by this epoch-making event. In other words, let us follow the Word of God and the man of God in their movements in Roman Catholic countries since 1870.

As late as 1850 the encyclical of Pius IX. spoke of the Bible as "poisonous reading," which the faithful were enjoined to keep from the hands of the people; and within our own generation a pontifical decree has declared it "contrary to law to publish in the sight of the Roman people any portion of the Word of God." But this "infallible" Pope lived to see this enemy victorious

before his eyes. Strange anti-climax when Christ the King of Israel, riding upon an ass, made his triumphal entry into Jerusalem—into Jerusalem, which had so often plotted His death. When was this scene more nearly paralleled than when, in the wake of Victor Immanuel's army, the Bible rode into Rome upon a colporteur's dog-cart—into Rome, which for centuries had anathematized and burned and prohibited the Book of God? This triumphal entry has been followed by a triumphant conquest. "O Italy," was the dying cry of Savonarola, "I warn thee that only Christ can save thee! *The time for the Holy Ghost has not come, but it will come.*" And this he spoke as a prophet. For though Italy waited for ages, she waited not in vain. The Bible, the vehicle and mouthpiece of the Spirit, is now going into all Italy. The time for the Holy Ghost is come. And such is the eagerness of the Italian people for the Scriptures that they cannot wait for bound copies and complete editions. In Milan Signor Sonzogno, the proprietor and editor of the *Secolo*, observing the hunger of the common people for the Word of God, announced five years since that he would issue a popular

edition of the Italian Bible in half-penny numbers. What the Pope calls a poison, to be zealously kept from the people, this Catholic layman calls, in the prospectus of his first edition, "*the One Book which believers and unbelievers alike should study, and which ought to be in every house.*" This publication has had, and is having, an enormous sale; and Giant Pope growls in vain in his cave against its readers, unable either to imprison them or burn them.

In 1866 a Protestant preacher was expelled from Italy for attempting to preach the Gospel. Since 1870 such preachers have not only been declaring the Gospel from one end of Italy to the other, but about five years ago the Italian parliament, by a vote of 245 to 67, passed a Liberty of Conscience Act which might have satisfied Roger Williams in its thoroughness. By this enactment the rights of religious opinion are so thoroughly guaranteed that it is said that even the Pope may be arrested and sent to prison if he attempts to inhibit any man from preaching the gospel.

Before 1870 Protestant worship was forbidden inside the walls of Rome, as it had been for

ages; since that date it has been so rapidly gaining a standing that now there are not less than twenty-five Protestant churches and congregations within the City of the Vatican. And these facts are only a suggestion of the wonderful emancipation which has come to Italy by the events of 1870. The channels are open and cleared of obstruction, so that the question in that country to-day is not the question of opportunity, but of Protestant ability to meet the opportunity. It is the opinion of careful observers that of Italy's thirty-three million population twenty-two million have, since the downfall of the Pope's temporal power, cast off forever their allegiance to the Church of Rome. These millions, as every general election in the country shows, have a fixed and unalterable aversion to the Papal hierarchy. But, on the other hand, the evidence is most cheering that they are not opposed to the Word of God and to the simple gospel of Jesus Christ. This conclusion appears in the fact of the friendliness of the common people to the Protestant evangelist and colporteur, and of their growing eagerness to possess the Scriptures. The British and Foreign Bible Society alone circulated 139,-

000 Bibles in 1888, 154,000 in 1890, and 167,000 in 1891. And these figures represent only a part of what has been done in this direction. This society adheres quite rigidly to the policy of selling the Scriptures instead of giving them — generally speaking, a wise policy — yet such is the poverty of vast numbers who are eager to get possession of this precious treasure that missionaries have been raising special funds for giving the Word of God to those who cannot purchase it. In a word, the change in Italy towards the gospel within twenty years has been as wonderful as that of India within fifty years. Rome of the Dark Ages — the Rome which put to death its Savonarola and its Arnold of Brescia — is rapidly passing away. Whether Papal Italy shall be succeeded by infidel Italy is the great question which the promoters of Protestant missions have now to determine.

If we turn from Italy to France we see a transformation not less wonderful. The same politico-ecclesiastical convulsion which overthrew the temporal power of the Pope overthrew the empire of Napoleon III. Both fell in one crash, and the jar has not yet died away in Christen-

dom. As in Italy so in France, the schools have been taken from the control of the Church and given to the state; and so in the ordering of Providence the light of history has prepared the way for the light of the gospel. A few years since, the children of France, attending school under the instruction of the priesthood, were taught that St. Bartholomew's Massacre was the result of an attempt to put down a Protestant rebellion; that Admiral Coligny, who was so foully murdered on that occasion, simply suffered a just death as a conspirator against the king. Thus French children were blindly instructed before the days of the present republic. Now throughout France school pupils are taught the truth on these questions as unequivocally as the pupils in American schools. And as for Coligny, who was flung from a Paris window as a dishonored corpse on that ghastly day, he has a noble statue on one of the public squares of the capital. Can we not realize what all this means for rectifying the minds of the French and Italians, long poisoned against Protestantism? School-books telling the plain, historical truth to the children of these nations; and the lofty marble monuments to

Coligny and Arnold of Brescia, compelling every passer-by to ask: "Who were these men, and what did they?"

But I am to speak especially of the Bible and the gospel in France since the fall of the Empire.

While in Paris in the year 1888 I procured with great difficulty what I regard as quite as great a literary curiosity as a copy of Miles Coverdale's interdicted Bible would be. To be sure it was in 1537 that Coverdale's Bibles were seized by the Papal inquisitor-general in Paris, whither the Reformer had gone in order to bring out his work in the best shape; and now it was 1887. But the Roman Church boasts of itself that it is *semper idem*; hence the story of the interdicted Bible of 1887.

Henri Lasserre, a French Roman Catholic of considerable literary reputation, and a most loyal son of the Pope, had been moved to make a translation of the Gospels for the French people. His reasons for undertaking this work are most cogently stated in the preface of his book. He had been impressed with the vastly superior character of those nations whose common people

had free access to the Word of God; and after wide observation and prolonged thought upon the subject he had reached the conclusion that France could never attain a position of national stability and intelligent self-reliance till the Scriptures were universally circulated among the people. As to the neglect of the Bible in Catholic France, he speaks plainly. "It is a notorious fact," he says, "that the Gospels are scarcely ever read by those who profess to be fervent Catholics, and never by the multitude of the faithful. Of a hundred persons who practise the sacraments," he adds, "there is seldom one who has ever opened the Gospels." Hence the attempt to put into the hands of Frenchmen this first installment of the Word of God. Being a loyal Catholic, Lasserre considered it to be of prime importance to get the sanction of the Pope to his undertaking. Astonishing to relate, he procured this, and his work went out on December 4, 1886, under the *imprimatur* of the Archbishop of Paris, and with the official approval of the Pope. Its success was phenomenal; edition after edition was eagerly taken; the press could hardly keep up with the demand; no French romance

was ever sought for with more avidity. One hundred thousand copies were sold within twelve months, and its author's long-cherished desire to see the gospel in the hands of the common people of France seemed destined to be magnificently realized, when suddenly thunder was heard emanating from the Vatican, and, as is supposed at the instigation of the Jesuits, the Pope put his ban upon what a few months previous had received his unqualified blessing. The publication and sale of the book were ordered to be stopped, and the disappointed translator bowed to the decree. Almost broken-hearted at this suspension of his work, Henri Lasserre used every means in his power to bring about a renewal of the Papal decree; and the last heard of him he had gone to Rome armed with influential letters and petitions to urge the head of the Catholic Church to remove his ban. We have not heard that he has succeeded; nor do we expect to hear it. If he should do so, and the Pope should reverse his decision, then we shall have a marvellous piece of pontifical history. First an infallible benediction, then an infallible malediction, then an infallible contradiction, and all proceeding from

the same unerring lips, and directed against the same identical object!

But what a glimpse this story gives us into the heart of France! The long famine of the Word has at last been followed by an ardent hunger for the Word. It is a story oft repeated in the history of Bible-translation. When the movement growing out of the experience of Mary Jones had reached success in the formation of the great Bible Society, and when, among the first-fruits of its work in 1806, a cart reached Wales "bearing the first sacred load," the peasants went out in crowds to meet it; welcomed it as the Israelites did the ark of old; drew it into the town, and eagerly bore off every copy as rapidly as they could be dispensed. The young people were to be seen consuming the whole night in reading it. Laborers carried it with them into the field, that they might enjoy it in the intervals of toil.¹ How such thrilling reminiscences of the triumphal entry of the Bible into lands from which it had long been exiled should cheer our hearts, and how also they should

¹ See Farrar's article on British and Foreign Bible Society in *Review of Reviews*, January, 1892.

shame our neglect of the Word, if to our jaded appetites it has perchance lost its savor and sweetness!

As usual, God in His providence has raised up the man of God to bear the Word of God to the people. I would that I had time to narrate the wonderful histories of the conversion of those who were to be the chosen vessels for bearing Christ's name among the newly awakened French people. I may dwell a moment upon one of the most noteworthy. Remember that at the re-opening of France to the gospel such was the revulsion against the Church, and such the antipathy to the priesthood among the masses, that it was well-nigh impossible for any one known to be a minister of religion to secure a hearing. Dr. Robert W. McAll entered Paris while the ashes of the Commune were yet hot, and began his work among the bitterest enemies of the Church. He says that the unconquerable aversion to everything churchly or priestly was such that he soon discovered that it was fatal to his success if anything ecclesiastical was visible in the adornment of his mission-halls, or anything was worn about his person which would indicate by the slightest

suggestion that he was a clergyman. In this condition of widespread and deep-rooted aversion to the Church and the priesthood, what should be done to gain a hearing among the lost multitudes? God is a wonderful strategist; and we do well in such a crisis as this which we are considering to study the plan of His campaign. In the story of Henri Lasserre we have the miracle of the Word of God; in that of Eugene Réveillaud, the miracle of the man of God. If the people will not hear the clergyman, a layman shall be raised up for them. Such was Réveillaud—a journalist, a politician, an orator, and a patriot, who had the ear of the French people. His conversion was as sudden and astonishing as that of Saul of Tarsus. If his own thrilling story of this event is to be credited, he retired to his bed on the 13th of July, 1878, an unbeliever, a free-thinker, and rose the next morning a subdued and rejoicing disciple of Jesus Christ. In the nightwatches the Spirit of God had fallen upon him in overwhelming power, convicting, conquering, and converting him. The next morning he entered a Protestant church, and to the astonishment of all present asked permission to speak. “A miracle!”

he exclaimed. "Is not my conversion a miracle? I had fallen asleep yesterday on thoughts altogether secular. I do not remember that I had once raised my soul to God in all that day. At night God visited me by His Spirit, and by this divine baptism I have been regenerated. I have now the sense of God's favor, of His pardon, of His love. I am converted, I am saved."

What wonder that following such a conversion there should be a distinct commission to service: "Thou art a chosen vessel unto Me to bear My name among thy countrymen." It is hardly too much to say that Réveillaud has been the John the Baptist of the new French Reformation. Immediately after his conversion he went forth far and near preaching the Word. Halls and theatres were freely opened to him, and crowds came to listen to him, and thus the way was prepared for the labors of Protestant ministers and evangelists. Altogether wonderful was the conjunction of these twin marvels — the resurrection, so to speak, of the two witnesses — the Bible and the evangelist — in Lasserre and Réveillaud.

The fall of the Roman hierarchy is supposed to be predicted in the Apocalypse under the figure of

a "great earthquake." No language could more exactly describe that which we are now witnessing. As the earthquake vibrations move out from the disturbed centre in an ever-widening circle of agitation, so has it been from the day in 1870 when the temporal sovereignty of the Pope felt the first shock of the divine judgment. After the upheaval in France and Italy, the rumbling was heard across the sea in the very stronghold of American Papacy. In 1873 the Catholic Church in Mexico was disestablished, and in one terrific shock the whole system, with its vast revenues and its immense machinery, went down; and its entire property, cathedrals, monasteries, and ecclesiastical establishments, passed into the hands of the state. It is an instance of the most sudden and overwhelming collapse of a state Church which has ever been witnessed. So that while in 1862 the annual income stood at eight million dollars, and the property of the clergy at three hundred million, twelve years later it did not own a church edifice or ecclesiastical house in the land, and its vast revenues had passed completely out of its hands. "Witness," says one, "the conversion of monasteries and other sacred buildings in Mexico

to secular purposes ; the overturning of religious orders, so that there is neither monk, nun, friar, nor Jesuit ! The Palace of the Inquisition is turned into a medical school, a convent into a law school, a monastery into a training-school, and Catholic churches into Protestant chapels. . . . Witness the confiscation of ecclesiastical property, and its appropriation to educational purposes ; the establishment of five thousand schools ; and the general trend of events in the direction of a higher, nobler, better life for Mexico." ¹ Never in history has there been a more sudden and complete avenging of the Protestant faith than this. If Spain was the right arm of the Inquisition, Mexico was the left, its soil for ages having been drenched with the blood of martyrs. But "Aceldama, the field of blood," is now ready to become a field of faith. A wide and effectual door is open to evangelical missions in this ancient stronghold of the Papacy ; and simply to enter the present openings and to embrace the present opportunities will tax the utmost resources of American Christians.

Steadily the earthquake vibrations are moving outward. Brazil has, during the last year, felt

¹ "Crisis of Missions," pp. 145, 146.

the concussion, and in that long priest-ridden and corrupt nation the state Church has experienced as sudden and complete collapse as in Mexico. This in America; and in Europe the wave of anti-Papacy has, within a few months, struck Ireland; that centre and stronghold of Popish superstition is now powerfully agitated with the tokens of impending secession from Rome, so that competent witnesses declare that thousands of the most intelligent Irishmen have lately turned their backs upon the mass and upon the hierarchy.

Strange to say, as Papal lands have within a quarter of a century become hopeful fields for Protestant effort, Protestant countries seem to be regarded by Rome as the most promising fields for Papal conquest. We can judge of the enemy's estimate of the situation from the way in which it deploys its forces. The *Missiones Catholicæ*, the authoritative year-book of Roman Catholic missions throughout the world, places England as first in importance of its missionary fields. Five cardinals are named as the general superintendents of missions, and of these, four have charge of the conversion of England, Australia, Canada, and the United States, while only one is assigned

to the heathen. But the reports from these fields are not encouraging to the Papacy. For while in England ritualism is diligently recruiting converts for Rome, the total result is disheartening, Father Power, an eminent ecclesiastic, having declared at a recent Papal conference that "*never since Elizabeth's reign have the prospects of the Roman Catholic Church in England been darker.*" But this is aside from our subject. What we would emphasize is this: that the earthquake of infallibility has so shaken the walls of almost every Papal country that there is now everywhere an open field for preaching the gospel, while a few years since such preaching was practically impossible.

As if anticipating its doom, Spanish Romanism began to fall two years before Papal infallibility was decreed. In 1868 freedom of worship was guaranteed to Protestants in that kingdom. Since then twelve thousand citizens of Spain are estimated to have left Rome for the gospel. The Spanish Protestants have now one hundred and twenty houses of worship, one hundred schools with one hundred and sixty teachers and six thousand pupils, and above three thousand communi-

cants in their churches. Thus the home of the Inquisition is not only fast becoming a fruitful missionary field, but it is becoming also a radiating centre of Protestant influences, for a large number of Protestant periodicals are sent thence regularly to Mexico, Chili, Brazil, and Cuba. Observe again how this Spanish revolution has swept across the sea. Well has Dr. A. T. Pier-son in his last work included the Protestant move-ment in Cuba in his list of "Miracles of Missions." Just as in France God chooses a patriot and a civilian to be the pioneer of Protestant missions, so in Cuba, Alberto Diaz, a Cuban patriot, flee-ing to America for his life, was by a singular providence brought to Christ in the city of New York. He returned to his native country, and began to tell the story of his conversion to his countrymen and to urge them to come to Christ. Such results have followed his preaching as have rarely been paralleled in recent missions. For though scarce ten years have passed since the work began, his mission has nearly ten thousand adherents, and Dr. Diaz has personally baptized about twenty-five hundred converts. Repeated attempts have been made to destroy the work,

its leader having been again and again thrust into prison, and constant plots against his life having been instigated by the angry priests, yet the movement has swept on with such a resistless tide of success that the Bishop of Havana, in a frantic appeal for help, has recently declared that unless this heretic can be suppressed the interests of the Catholic Church will be seriously jeopardized on the island.

These illustrations are quite sufficient to prove our proposition: that the decree of infallibility marks the beginning of the most prosperous era of Protestant missions in Papal lands which Christendom has yet witnessed. Up to that critical year of 1870 the dungeons of the Papacy had rarely been empty of prisoners of the faith, incarcerated for preaching the gospel of Christ. Indeed, what had Popedom been for centuries but a prison-house of persecuted saints! But when on the 18th of July this jailer of human consciences had the key of infallibility put into his hands, and thereby acquired the right to padlock all freedom of thought in his subjects, "suddenly there was a great earthquake, so that the foundations of the prison were shaken: and

immediately all the doors were opened, and every man's bands were loosed." And now, by a strange inversion of fate, it has come to pass that the pontifical prison-keeper is the prisoner of the Vatican, soliciting the tears and commiserations of the faithful.

But meanwhile light has been breaking through all his dark domains. The shadow of the Papal ban is receding before the light of gospel benediction. And the end is not yet. We believe that it was of Rome that Paul spoke — of that dark and dreadful system of the Papacy, which has filled the ages with blood and tears and immeasurable anguish — when by the Holy Ghost he prophesied of that "Wicked One, whom the Lord shall consume with the spirit of His mouth and destroy with the brightness of His coming" (II. Thess. ii. 8). I dare say my hearers will be surprised at the following deliverance on this subject by John Henry Newman, who so recently died as an eminent cardinal of the Roman Catholic Church. In 1832 Newman wrote: "Rome, the mightiest monster, has as yet escaped on easier terms than Babylon. Surely it has not drunk out the Lord's cup of fury, nor expiated

the curse! And then again the fearful Apocalypse occurs to my mind. Amid the obscurities of that Holy Book one doctrine is clear enough, the ungodliness of Rome; and further, its destined destruction. That destruction has not yet overtaken it, therefore it is in store. I am approaching a doomed city."

In the graphic picture of the overthrow of Babylon contained in the eighteenth and nineteenth chapters of Revelation the thrice-repeated *Alleluia* is heard breaking over the lurid scene. Apocalyptic commentators, ancient and modern, have caught the hint from this, that at this juncture the long-expected conversion of Israel may occur—the Hebrew *Hallel*, so singularly introduced at this point, suggesting this idea.¹

We may well be astonished at the confirmation of this anticipation in present-day history. With the signs of Babylon's fall now so distinctly visible are most emphatic tokens of Israel's uprising. In the missionary movement of the century the Hebrew has been so faithfully remembered that since 1808 society after society for preaching the gospel to this people has sprung.

¹ See Elliott, *Horæ Apocalypticæ*, vol. iii., p. 1274.

up, till it is now estimated that there are more than fifty Jewish missionary societies laboring in all parts of the world for the conversion of Israel. So effective has been the work done in this direction that Professor Tholuck estimates that more Jews have been brought to Christ in this century than during the whole Christian era before; and now with the deeper rumblings of the Babylon earthquake the great sign appears, attracting world-wide attention, that of the Jews driven out of their countries by persecution and rapidly gathering back to Palestine. Thus "this land beloved as no other, wept for as none, longed for and hoped for as none; the land of promise, the apple of the eye of God and man, the cradle of truth and freedom, which we would fain think of as the Garden of God with angels ascending and descending as of old,"¹ is rapidly becoming not only a hopeful missionary field, but the home of returning Israel.

Not with exultation do we speak of the impending doom of Rome, but rather with exultation over that which is to follow: the Bride of the Lamb coming into her inheritance at last; the

¹ Professor Christlieb.

triumph of Christ succeeding the long and bloody triumph of Antichrist. This day so devoutly longed for by Christians for ages, for which the souls of the martyrs under the altar cry out, saying, "How long, O Lord, holy and just, dost Thou not judge and avenge our blood upon them that dwell upon the earth," is fast approaching. Let us then lift up our heads and rejoice as we see our redemption drawing near.

LECTURE VI.
THE HOLY SPIRIT'S PRESENT HELP IN
MISSIONS.

“If it be the very truth of God that the Holy Spirit dwells, as soul dwells in body, in the mystical frame-work of the Body of Christ, diffusing throughout it powers of life, powers of authority, powers of strong mutual support, powers of unlimited personal holiness and perfection, do we not need, one and all, to rise to a much loftier, higher, and more soul-subduing sense of our condition and the mighty responsibilities which that condition involves?”—
MOBERLY, “ADMINISTRATION OF THE SPIRIT.”

VI.

THE HOLY SPIRIT'S PRESENT HELP IN MISSIONS.

I AM speaking to students this evening — to those who are not only purposing to enter the field as foreign missionaries, but to those who are preparing for that exalted calling. As imperatively as you will need the Holy Spirit *in* the work, not less imperatively do you need Him to fit you *for* the work. What we call sacred learning constantly tends to become secular, because of the absence in it all of daily dependence upon the illuminating and sanctifying Spirit. I do not know that the study of Hebrew or of theology is any more divine in itself than the study of mathematics. I go further, and affirm, what the history of the Church is constantly proving, that the pursuit of these studies without a humble and prayerful dependence on God may be absolutely injurious to one's Christian life.

Professor Beck of Tübingen uttered a bold

but true remark when he said to his class one day: "Gentlemen, remember that without the illumination of the Spirit theology is not only a cold stone, it is a deadly poison." You can verify this saying by asking and answering the question: Whence comes the most subtle and dangerous form of unbelief which we are encountering at the present time? Does it not come even hence—from the theological chairs in Germany, in Holland, and elsewhere, which have been founded to instruct young men in the principles of our divine religion? I say "the most dangerous form of unbelief." You remember that the Psalmist asks the question: "If the foundations be destroyed, what can the righteous do?" The Holy Scriptures, literally inspired and doctrinally infallible—these are the foundations on which the Protestant Church has been taught to rest for her faith, for her life, for her hope. And who is it that is doing most to unsettle those foundations to-day? Not the illiterate laymen of our churches, whose misfortune it is that they have never studied Hebrew or mastered theology; nor the brilliant and cultured opponents of Christianity—the sceptics and agnostics and theists;

but the men whose office it is to teach Hebrew and theology, and to instruct our young men in the doctrines and principles of the gospel of Christ. And these are leading astray, I believe, principally because they suppose that the Bible can be understood by microscopic exegesis and by philosophical analysis, when the Book itself repeatedly declares the contrary. "For what man knoweth the things of a man, save the spirit of man which is in him?" asks the Apostle; "even so the things of God knoweth no man, but the Spirit of God." There is finer sense than the scientific; there is a more delicate touch than the exegetical. It is written, and cannot be altered: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The Bible is burglar-proof against all unsanctified learning. It repeatedly suffers violence at the hands of scholars, and the violent seek to take it by force. But the Holy Spirit alone holds the key to it. He only knows the combination of faith and study by which it can be unlocked and all its hid treasures of wisdom and knowledge appropriated.

It was a very notable utterance to which a French preacher gave expression when he exclaimed, "My brethren, we have unlearned the Holy Spirit." Not to know is one thing; to know not that which we have once learned is quite another thing. If through a growing pride of culture we gradually outgrow that childlike trust in the guidance and illumination of the Spirit which we once enjoyed, what is our learning but a deplorable unlearning? God forbid that I should seem to disparage the highest possible literary and theological training as a preparation for the missionary's calling. I would rather put the utmost emphasis on this. But, to modify a famous phrase of Augustine, I would affirm that "the sufficiency of our learning is to discover that our learning is insufficient." The great teacher is now the Holy Ghost. As during the ministry of Jesus Christ on earth the Father commended us directly to His tuition, saying, "This is My beloved Son, hear ye Him," so now that the Holy Spirit has come to take His place in the Church our glorified Lord commends us to His teaching, saying, "He that hath an ear let him hear what the Spirit saith unto the churches."

As students you are bound to accord the highest respect to your theological instructors; but it is also your most solemn duty to have the Holy Spirit as your private Tutor—in your closet, in your class-room, and ultimately in your ministry, to have Him for your personal instructor; for such He offers to be to you.¹

Here you will ask me to be more practical and explicit, and to tell you what it is to have the Holy Spirit in this sense. I will try to do so.

We talk much of the baptism of the Spirit, the anointing of the Spirit, and the enduement of the Spirit, meaning thereby something beyond and above what we received in conversion. The importance of this transaction I cannot emphasize too strongly. And yet I would avoid perplexing you by setting you to striving after some stereotyped experience of the Spirit's anointing. I remember that it was a great discovery in my study of redemption when I learned that justification comes not so much through Christ's doing

¹ "Be diligent; but also remember Luther's saying: '*Well prayed is more than half learned.*' Therefore pray diligently. I do not mean your common prayer alone, *but pray diligently in your room daily for the Holy Spirit.*"—Pastor Harms' direction to his missionary students.

some new thing for us, as by our realization and appropriation, through faith, of that which He has already done. So of the Holy Spirit. The promise of His coming and indwelling in the Church has been fulfilled: "If I go away, I will send you another Comforter," Advocate, Helper, Teacher. If we consciously and believing surrender to the Holy Spirit, and accept Him implicitly in all these offices, this is the enduement of power. Couple the train to the locomotive and immediately all the power and speed which belong to the engine are communicated to the cars; and so the energy of the Holy Ghost is ours in proportion as we surrender to Him and attach ourselves to Him. An eminent teacher of theology, Principal Moule of Cambridge, England, in his admirable work on the Holy Spirit, thus describes his own experience: "Never shall I forget the gain to conscious faith and peace which came to my own soul, not long after a first decisive and appropriating view of the crucified Lord as the sinner's sacrifice of peace, from *a more intelligent and conscious hold upon the living and most gracious personality of that Holy Spirit* through whose mercy the soul had got that

blessed view. It was a new development of insight into the love of God. It was a new contact, as it were, with the inner and eternal movements of redeeming goodness and power, a new discovery in divine resources."¹

This "new discovery of divine resources" is what I would enjoin you to seek. "The promise of the Father" of which Jesus spoke has been fulfilled. The Holy Ghost has been given. And now the question which I would urge upon you is that which Paul put to certain Ephesian Christians: "Have ye received the Holy Ghost since ye believed?" Have you solemnly and definitely surrendered to His guidance? Have you consciously appropriated Him as your supreme dependence for strength and service? If you have, you have discovered the secret of power, and that power will become more and more real to you every day you live. How imperatively do you need this endowment of the Spirit to fit you for your work as missionaries of the cross!

More than a hundred years ago a young missionary lay dying at thirty-eight years of age. David Brainerd, who passed away from earth at

¹ *Veni Creator Spiritus*, p. 13.

the house of Jonathan Edwards in Northampton, October 9, 1747, was one of the holiest men and one of the most remarkable missionaries who has appeared in any age of the Church. One of his last recorded prayers was "for the influences of the divine Spirit to descend on ministers in a special manner." His dying counsel to his brother, whom he desired to succeed him, was, "to strive to obtain much of the grace of God's Spirit in the heart," significantly adding: "When ministers feel the special gracious influences of the Holy Spirit in their hearts, *it wonderfully assists them to come at the consciences of men, and, as it were, to handle them; whereas without these, whatever reason or oratory we may employ, we do but make use of stumps instead of hands.*"

Here we have the key to Brainerd's wonderful success. I know of nothing more nearly resembling Pentecost than the scenes which followed his preaching at Crossweeksung, N. J. Even he himself looked on with astonishment and awe at the power of the gospel on the hearts of these savages.¹ But the secret is clear when we look

¹ "It was an amazing season of power among them; and it seemed as though God had bowed the heavens and come down.

from the field to the closet and see him praying whole days for the anointing of the Holy Ghost to come upon him; and praying with such intensity that his garments were wet with the sweat of his intercession.¹ What an example for us to set constantly before us! And now that he had been heard, he could grasp the hearts of these stolid Indians, not with the "stumps" of reason and logic, but with the invisible and irresistible fingers of the Holy Spirit. What an incalculable difference it makes whether we preach the gospel in the energy of the flesh or in the might of the Spirit! Peter, who had witnessed the marvellous scenes of Pentecost, had only this single explanation of the results, when afterwards referring to them: "*We have preached the gospel unto you with the Holy Ghost sent down from heaven.*" It costs much to obtain the power of the Spirit: it costs self-surrender and humiliation

So astonishingly prevalent was the operation upon old and young, that it seemed as though none would be left in a secure and natural state, but that God was now about to convert all the world."
— *Memoirs*, p. 209.

¹ "Let us often look at Brainerd in the woods of America, pouring out his very soul before God for the perishing heathen, without whose salvation nothing could make him happy."—*William Carey*.

and the yielding up of our most precious things to God; it costs the perseverance of long waiting, and the faith of strong trust. But when we are really in that power we shall find this difference, that whereas before it was hard for us to do the easiest things, now it is easy for us to do the hardest things. James Hervey, the friend of Wesley at Oxford, describes the change which took place in him through his anointing by the Spirit: that while his preaching was once like the firing of an arrow, all the speed and force thereof depending on the strength of his arm in bending the bow, now it was like the firing of a rifle-ball, the whole force depending on the powder, and needing only a finger-touch to let it off. O Holy Spirit, come upon us in Thy fulness, and teach us this secret of the irresistible might of weakness—of doing great things for God through the energy of that Spirit by whom God does great things for us!

Especially does the missionary need the indwelling of the Spirit to enable him to reproduce the life of Christ in the midst of the heathen. "Be not conformed to this world, but be ye transformed by the renewing of your minds," is the

great word of the Apostle. And this must be effected by inward transfiguration, and not by outward imitation. It is only the Spirit of the Lord within us that can reproduce the image of God set before us. This image literally manifested is the most powerful of all sermons for impressing the heathen. An intelligent and respected Hindu, Surendra Nath Banerjya, in addressing a company of students not long ago in Calcutta, said: "What India needs for her regeneration is not simply sermons and addresses and Bible texts, but the presentation of a truly Christian life, the gentleness and meekness and forgiveness such as your Christ exhibited in His life and death." Undoubtedly this is true,¹ and of the signs and wonders and gifts of the Holy Ghost which God has promised to attend the preaching of His Word among the heathen, none is greater than this. I do not refer simply to an exhibition of the amiable virtues of Jesus Christ, but to a literal conformity to His life of poverty and suffering and self-denial for the good of others.

¹ A Brahmin said to a missionary: "We are finding you out. You are not so good as your Book. If you were as good as your Book you could conquer India for Christ in five years."—*Bible Society Quarterly Record*.

The impression made by Christian Frederick Schwartz upon the people of India is to this day spoken of by missionary historians with a kind of suppressed astonishment. Among the lower classes his influence was apostolic; with the upper classes it was almost imperial. Yet he did not sway men from a palace. On the contrary, he lived in a single room just large enough to hold himself and his bed, subsisting on rice and vegetables cooked in native fashion, his entire support costing less than two hundred and fifty dollars annually. By this condescension to men of low estate he won men of all estates as few men have ever done in the history of the Church. A singular life lived in our own time — that of George Bowen of Bombay — affords perhaps the nearest likeness to that of Schwartz. He repeated the Saviour's self-abnegation without falling into the monk's asceticism, so that Dr. William Hanna of Scotland speaks of him as "one who exhibited a degree of self-sacrificing devotion to which there is perhaps no existing parallel in the whole field of missionary labor." The influence which he exerted and the reverence which he inspired were equal to his devotion. It will take many

years to obliterate from India the memory of either. Such also was William C. Burns of China. He itinerated, like his Master, from city to city, accepting such hospitalities as the people might offer, content with the pilgrim's portion, the plainest food and raiment, and enduring for Christ's sake with the utmost meekness every indignity offered him. We are not surprised to find his biographer declaring that the impression of his words on the people of China was insignificant in comparison with that of his Christlike life. So it ever is. The man is greater than his sermon. Translators are always needed on heathen fields; but the greatest among such is he who can translate the example of Jesus Christ into the dialect of daily life, into the universal speech of pain and poverty and suffering for the sake of others. Anskar, a missionary to the Scandinavians in the ninth century, when asked by his heathen auditors whether he could perform miracles, replied with noble wisdom: "If God were indeed to grant that power to me, *I would only ask that I might exhibit the miracle of a holy life.*" The evidential character of such a miracle is perhaps even greater than those wrought on external

nature; for it touches the heart by its brotherly appeal instead of staggering the intellect by its supernatural mystery. Surely it is a prayer worthy of being offered daily, that the Holy Spirit will work in us and exhibit through us the miracle of a Christlike life.

All that we are saying respecting the power and blessing of the Holy Spirit we would make very practical for the actual, daily experience of missionary life. Why not rely upon this divine Executor of missions with a hundred times more confidence than we extend to any man or to any body of men? Once at least are we besought by "*the love of the Spirit*" in the exhortations of Scripture. It is a comforting and uplifting expression. Our Almighty Helper has such affection towards those who are striving to fulfil their Lord's commission that He will be most ready in His assistance when most they need Him in their weakness.

The following glimpse into the inner life of a missionary Church is more instructive and cheering than any formal exhortations which we can make on the importance of repeatedly seeking the enduement of the Spirit. It is from a report

of Dr. Griffith John of Hankow, China. He says: "Feeling my lack of spiritual power, I spent the whole of Saturday in an earnest prayer for a baptism of the Holy Ghost. On the following morning I preached on the subject. At the close of the service I proposed that we should meet for an hour every day of the ensuing week to pray for a baptism of the Holy Ghost. From fifty to seventy of the converts met day by day, and confessing their sins pleaded with tears for an outpouring of the Spirit of God. The native Church at Hankow received an impulse the force of which continues to this day. The Holy Ghost became a mighty reality to many. Where once other things were preached, Christ and His power became a living reality."¹

The Church is not a voluntary association of believers merely. It is the body of the Holy Ghost, the "habitation of God through the Spirit." Why, then, when it is faint or languishes, should not our immediate impulse be to seek a renewal of the Spirit's indwelling life? Shall the exhausted missionaries in the tropics resort to higher altitudes for their reinvigorating atmosphere, and

¹ "Records of Shanghai Conference of 1877," p. 269.

not with far more eagerness seek to enter into the freer air of the Spirit when their inward strength has become enfeebled? Nay, why not strive to make our communion with the Spirit so habitual that we shall never become exhausted? This is but the same exhortation in another form with which the Scripture presents us: "If we live in the Spirit, let us walk in the Spirit." The divine provision and intention is for His perpetual indwelling. "In the old dispensation, the Spirit wrought *upon* believers, but He did not in His person dwell *in* believers. Affianced of the soul, the Spirit went oft to see His betrothed, but was not yet one with her; the marriage was not consummated until Pentecost, after the glorification of Jesus Christ. Then was Christ's word fulfilled: *He shall be in you.*"¹

Reading the words of the Apostle to the Romans, "That we through patience and comfort of the Scriptures might have hope," there came a suggestion of exceeding sweetness from the word "comfort" as it is in the original. The promised Spirit is called the *Paraclete*; and here his

¹ "The Work of the Holy Spirit in Man," by Pastor G. F. Tophel, p. 39.

consoling and sustaining office is called the *paracletis*. It is the inspiriting of the Holy Spirit, given to Christ's servants for sustaining them in their toils and discouragements. The Holy Ghost is omnipresent in the great body of Christ; and omniscient in His oversight of the vast work of that body in evangelizing the world. It is because the individual disciple can take in so little of the complete scheme that he is so exposed to disheartenment. The thwarting of well-planned missionary endeavors; the removal from the field of devoted laborers, and the death of others before their work has been fairly begun — these are circumstances which often perplex and confound the thoughtful missionary. Has He who commands His servants to go into all the world and preach the gospel to every creature no oversight of His work, no protection over His workmen, that going in implicit obedience to His word they are yet without guarantee of divine preservation and succor? Who knows the inner, unwritten, tearful book of questionings on this theme which has been written in many a missionary's heart! But the great brooding, overwatching Spirit abides in the Church to solve all these

difficulties and to silence all these doubts. He alone sees the relation of present loss to future gain: of suffering for Christ now to the glory that shall follow, and the final overbalance of present light afflictions by the "far more exceeding and eternal weight of glory." And knowing all, He alone can strengthen us to labor "in the kingdom and patience of Jesus Christ."

Of how many modern heroes of the gospel may it be said, as of the ancient, "These all died in the faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them." And to how many such, cut off prematurely, has come the sweet inner *paraclesis* which has enabled them to triumph in present defeat! Allen Gardiner, upon his third heroic but futile attempt to plant the gospel in Tierra del Fuego, dies of slow starvation; yet he writes as his last testimony: "I neither hunger nor thirst, though five days without food. Marvellous loving-kindness to me, a sinner!" The young and accomplished Bishop John Coleridge Patteson, cruising among the New Hebrides and telling from island to island the story of Jesus, comes at last to Nukapu, where

he rehearses to the natives on the shore the story of the martyrdom of Stephen; when, without warning, he is suddenly slain, and, like his Master, sent back with five ghastly wounds upon his person, received at the hands of those to whom he had gone preaching peace. And yet they that looked upon his dead face declared that it seemed "*as it had been the face of an angel.*" That gifted young missionary martyr, Bishop James Hannington, dying at Uganda amid every degradation and cruelty which African savagery could inflict, is yet filled with such love and faith for his enemies that he said to his executioners: "Go tell Mwanga that I die for Baganda, and that I have purchased the road to Uganda with my life." Such was his word to his enemies, and to his friends his farewell message was: "If this is the last chapter of my earthly history, then the next will be the first page of the heavenly — no blots, no blemishes, no incoherence, but sweet converse in the presence of the Lamb."

How long is the list of such untimely deaths on the missionary field! And how rich and pathetic the dying confessions gathered therefrom. "*Though a thousand fall, let not Africa be for-*

gotten," is the last plea of the young and ardent Melville Cox, falling on the field of the Dark Continent almost as soon as he had put his hand to the plough. And the lovely, sweet-faced boy, as he seems to us as we gaze upon his picture — Adam McAll — stricken down with fatal disease ere his work on the Congo was fairly begun, and yet breathing out as his dying prayer: "Lord, Thou knowest that I consecrated my life to preaching the gospel in Africa. If now Thou dost take me instead of the work which I purposed to give Thee, what is that to me? Thy will be done."

And what shall we say of such untimely removals of the most devoted and useful servants from their work? We can say nothing; but the Holy Ghost witnesseth: "*Yea, saith the Spirit, for they rest from their labors, and their works do follow them.*" As sure as the ordinances of heaven is this true. Adalbert, a missionary to the Wends of Prussia in the tenth century, went forth singing to meet the infuriated savages, and crying in pleading tones: "For your salvation I am come, that forsaking your dumb idols you may believe in the one true God, and believing in His name ye may have eternal life." But like

those noble bishops whom we have just mentioned, his message of love was met by the weapons of murder. Pierced by the lances of the pagans, he stretched forth both his hands, and saying, "Jesus, receive Thou me," he fell, with his face to the ground, in the form of a crucifix, thereby, as Carlyle says, "*signing that heathen country with the sign of the cross.*" The martyr's mortgage thus placed upon the land has long since been redeemed, and the nation has become Christian. So it ever has been, so it ever will be, when time enough has elapsed for God to fulfil his far-reaching purposes. And it is the office of the Holy Ghost to inspire the long patience and the confident hope which grasps and rejoices in this consummation.

All that we have said of the ministry of the Holy Spirit in the life of the missionary we would conclude with a direct appeal to Scripture. Let that rich summary of the Spirit's offices for the believer contained in the eighth chapter of Romans be taken as the missionary's comfort-manual. Here we find seven gracious helps of the Spirit proffered to the servant of Christ.

1. Freedom in service. "*For the law of the*

Spirit of life in Christ Jesus hath made me free from the law of sin and death" (vs. 2).

The perfect law of liberty replacing the legal constraints of duty-doing and "divine drudgery" — is not this the highest blessing we can crave? The sense of duty is often what friction is to the wheel: it puts an extra strain upon him who draws the load instead of helping to relieve the strain. On the contrary, how "the living Spirit within the wheels" gives ease and lightness of motion! I know not how to describe what seems to me to be wrapped up in the condensed and significant phrase, "The law of the Spirit of life." The divine nature imparted to us by the Holy Spirit having unhindered sway within us, and determining our action as the heart determines the pulse-beats; life being itself a law rather than obeying a law; conduct determined by an inward decalogue rather than by the tables of stone set up without! "Where the Spirit of the Lord is, there is liberty," says the Scripture: not liberty for us to do as we please; but liberty for God to do as He pleases in us. Such spontaneity in service issuing from the sovereignty of the divine life within us is an un-

speakable attainment for the servant of Christ. It is not to be striven for; it will certainly come if we habitually live in the Spirit.

2. Strength for service. "*He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you*" (vs. 11).

We do not take this promise as referring primarily to our resurrection at Christ's coming, but to a present inward quickening of the body.¹ For the very definite words "*your mortal bodies*" are used, not "*your dead bodies.*" The Spirit does not dwell in our dead bodies, though — wondrous mystery! — He does dwell in our living bodies, which are liable to death, and hence called "*mortal.*" Here, I cannot doubt, is a hint of divine invigoration communicated to Christ's faithful servants in answer to the Spirit's own prayer: "*That thou mayest prosper and be in health even as thy soul prospereth*" (III. John 2). I would not tax the faith too strongly by offering what may now be believed and expected in the matter of divine healing. Nevertheless a

¹ "An inward bodily-spiritual process is here spoken of, not an event occurring from without, as the resurrection is usually understood."—*De Wette*. So also Calvin, Stuart, Phillipi, and others.

greater wonder argues a less. Is it so that "our bodies are the temples of the Holy Ghost"? And does the Spirit take no responsibility for repairing the house in which He lives? If its windows are darkened through infirmity, or its foundations loosened through sickness, must this divine tenant remain helpless in His home till some human doctor comes to rectify the evil? We cannot enter into the question here raised. There are many who can testify to experiences of gracious strengthening, upbuilding, and reënforging of the body by the indwelling Spirit; and there are a few at least who can affirm with a devout pastor: "I cannot but be assured that ministers of Christ and Christian workers whose daily life is a constant activity of mind and body in numerous pledged engagements—on the unfailing discharge of which so much of the deepest needs of others continually depend—need scarcely ever allow even great suffering or natural peril from their condition to interfere with their regular work, provided they act simply in faith in our Lord." ¹

¹ Rev. George Morris, "Our Lord's Present Healing Office in His Church."

If any cannot receive this, let them not deny that others may.

3. Victory over sin. *"If ye through the Spirit do mortify the deeds of the body, ye shall live"* (vs. 13).

Here is the reverse side of the same promise which we have just considered. On the one hand is the assurance of the Spirit's quickening of the body, on the other of his deadening of the body. Vivification and mortification is the two-fold process of our sanctification. As in the physical system new tissue is constantly forming from that which our food supplies, and the old tissue is daily dying and being cast out, so with the soul; there is to be a perpetual putting on of the "new man, which is renewed in knowledge after the image of Him that created him," and a constant putting off of the old man with his deeds. But the method is not, death in order to life, but life in order to death; in other words, we are not to mortify the deeds of the flesh in order to become more spiritual, but we are to become more spiritual in order to mortify the deeds of the flesh. Attachment to Christ is the true secret of detachment from sin; death cannot stand before life; therefore let us live in the

Spirit, breathing in His divine life as we inhale the atmosphere by which we are nourished, and the faults and frailties and sins of our fleshly nature will inevitably be subdued and expelled. The error of asceticism is that it seeks sanctification through mortification, attempting to reach the spirit through the body. God's way is just the opposite. "If ye *through the Spirit* do mortify the deeds of the body, ye shall live." The death of sin comes through the life of the Spirit; healing, through holiness. If then we make it our constant endeavor to walk "in the paraclesis of the Holy Ghost" (Acts ix. 31), we shall be delivered more and more from the dominion of sin.

4. Guidance in service. "*For as many as are led by the Spirit of God, they are the sons of God*" (vs. 14).

The saying reads just as truly backwards as forwards. It is the high privilege and blessed distinction of the sons of God that they are led by the Spirit; not indeed by an outward constraint, but by an inward impulse. The Spirit saying to Philip, "Go near and join thyself to this chariot," is a typical instance. In the min-

istry of the evangelist, it is the office of the Paraclete to bring supply and need together; to introduce the light-bearer to him who in his darkness is crying out for the light. Instead of girding ourselves, then, let us stretch forth our hands and allow the blessed Spirit to gird us and bear us even whither we would not, if only we shall thereby find those who need us most.

5. Witness of Sonship. *"For the Spirit itself beareth witness with our spirit that we are the sons of God"* (vs. 16).

If we know our sonship, we shall recognize our heirship: "If sons, then heirs, and joint heirs with Christ." Of all persons in the world, the true missionary has the least occasion to beg of men. Unless he is ready to make a pauper of Jesus Christ—sending Him about ringing the door-bells of the children of this world to solicit funds for executing the Great Commission—he need not make such of himself; for he is the co-heir of Jesus Christ. We long to see missionaries, as well as all Christians, taking higher ground on this point, appealing to the crown-rights of Immanuel instead of pauperizing the gospel by humiliating beggary. The Great Com-

mission is a check on the bank of heaven as truly as it is a command for the Church on earth. And in proportion as we are enlightened by the Spirit concerning our sonship shall we be emboldened in asserting the rights of our heirship.

6. Assistance in service. "*Likewise the Spirit also helpeth our infirmities*" (vs. 26).

The word here translated "helpeth" has a sweet and suggestive history in the New Testament. Tired Martha, cumbered about much serving, would call Mary to her assistance as the latter is sitting for instruction and communion at Jesus' feet. "Carest Thou not that I am left to serve alone? Bid my sister come and *help* me." This is the word of the promise now before us. We know not whether the Saviour commanded Mary to go to the aid of her sister; but we do know that from the worship at His glorified feet in heaven Jesus sent to our help, not a brother or sister, but His other Self, the blessed Paraclete, that He might abide with us forever. Here is the resource of tired workers; here is the succor of such as faint on the field. "Lord, carest Thou not that I serve alone?" Has not

the weary workman often said it in his heart? Not for one moment are we left alone. "I will not leave you comfortless, I will come to you." And when He has come He helps our infirmities—the faint heart, the stammering tongue, the hands that hang down, and the feeble knees.

7. Assistance in prayer is promised in close connection with assistance in service. "*The Spirit itself maketh intercession for us with groanings which cannot be uttered*" (vs. 26).

Two Intercessors are shown us in this chapter—one on the throne and one in the heart; one to pray *for* us, and one to pray *in* us. Of the risen Saviour it is said: "Who is even at the right hand of God, who also maketh intercession for us" (vs. 34). What Christ asks for us in heaven the Spirit asks for us in our hearts. The glorified Lord knows perfectly what we need, and what is according to the will of God; and the indwelling Spirit takes up and pleads the same within us. He is a stronger intercessor than we: He prays for us when we are too tired to pray. He is a deeper intercessor than we: He pleads with unutterable groanings the desires which we cannot conceive in thought, much less put into

speech. O divine Advocate, teach us to know the priceless value of Thy intercessions!

Is not the missionary much exposed to the danger of neglecting prayer through the very pressure and severity of his toil? Good Henry Martyn mourns that he has "devoted too much time to public work and too little to private communion with God." But in another page of his journal he gives us the secret of his deliverance: "The determination with which I went to bed last evening, of devoting this day to prayer and fasting, I was enabled to put into execution. After words in prayer for my own sanctification, my soul breathed freely and ardently after the holiness of God, and this was the best season of the day." Let such seasons be multiplied in the lives of us all. And that it may be so, let us walk constantly in companionship of the present Christ. If we have mourned over the coldness and half-heartedness of our prayers, let us withdraw our thoughts from our own intercessions and fix them on the Intercessor. If He dwells within us richly we cannot help praying as we ought; without His indwelling we cannot even pray for help as we ought.

The last word of the Spirit on the last page of Scripture is one with which we may fittingly close these lectures: "*And the Spirit and the Bride say, Come.*" Some commentators expound this as an advent-call rather than a gospel-call; as a response to the Lord's "Surely I come quickly," which has just been heard, rather than a part of the evangelical invitation, "Whosoever will, let him take." If this be so, what a lovely ideal is here presented of the watchful and faithful missionary Church! With eyes turned heavenward, the Bride is ever calling to the Bridegroom, "*Even so, come, Lord Jesus,*" the Holy Spirit, the Friend of the Bridegroom, inspiring and sustaining this cry throughout the ages. At the same time, with hands outstretched towards a famishing world, both are calling: "*And let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely.*" The heart of the missionary must maintain this double direction if it is to be kept from discouragement on the one hand and from dreaminess on the other. The uplifted gaze without the outstretched hands tends to make one visionary; the outstretched hands without the up-

ward look tends to make one weary. Evermore must "the patience of hope" walk with equal footsteps with "the labor of love" until the Lord shall come.

How many of the most apostolic missionaries have truly maintained this twofold attitude! Of all the noble army of such, what more engaging figure rises before us than that of the venerable John Eliot among his "praying Indians" of New England! Eighty and five years have gone over him, and his prudent friends urge that it is time for him to cease from his missionary toils. His reply is, "My understanding leaves me, my strength fails me, but, thank God, my charity holds out." And so he keeps his hand upon the plough, while his eyes meantime are lifted up to heaven in constant watching. "While he was thus making his retreat out of the world," wrote Cotton Mather, "his discourses ran from time to time on the coming of the Lord Jesus Christ. It was the theme unto which he still had recourse, and whatever other subject he was upon we were sure to hear something of this. On this he talked, of this he prayed, for this he longed." Johann Ludwig Krapf, noble pioneer of African missions,

dying on his knees like George Schmidt and David Livingstone before him, with the burden of the Dark Continent on his heart, departed in the same apostolic attitude. "I am so penetrated by the feeling of the nearness of the Lord's coming that I cannot describe it," he said one evening in November, 1881. "He is near indeed; oh, we ought to redeem the time, and hold ourselves in readiness, that we may be able to say with a good conscience, 'Even so, come, Lord Jesus.'"

Thus he spoke, and retired to rest. Next morning they found him kneeling lifeless by his bedside. "Blessed are the dead that die in the Lord from henceforth, yea, saith the Spirit." And also He saith: "Blessed are those servants whom the Lord when he cometh shall find watching."

THE END.

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